School of Theology at Claremont
1001 1368231

Minutes of the Synod and Yearbook of the

REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

1969

CHURCH HEADQUARTERS

Mr. Louis B. Hutmire, Treasurer
Empire Building, 537 Liberty Avenue
Pittsburgh, Pennsylvania 15222

The Library

of the

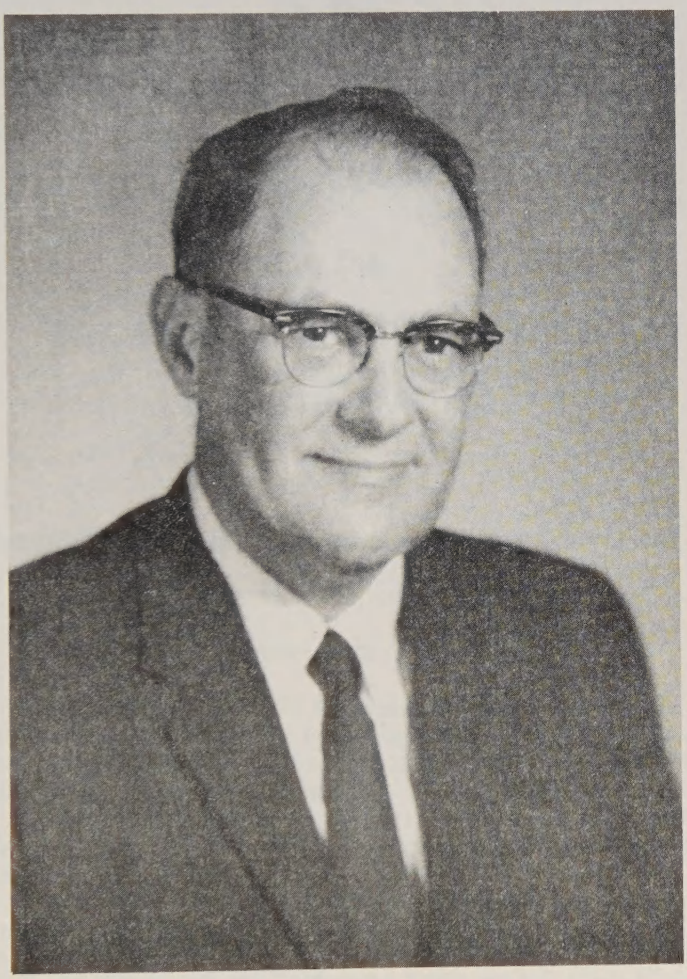
CLAREMONT

SCHOOL OF THEOLOGY

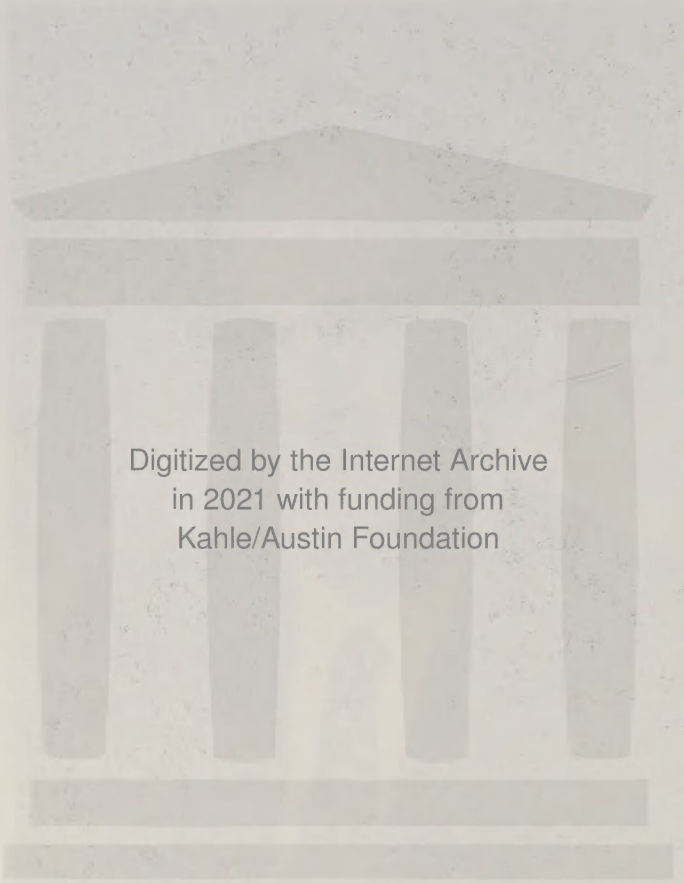
1325 North College Avenue
Claremont, CA 91711-3199
1/800-626-7820

Theology Library
SCHOOL OF THEOLOGY
AT CLAREMONT
California

1969 MODERATOR OF SYNOD



Rev. S. Bruce Willson, D. D.



Digitized by the Internet Archive
in 2021 with funding from
Kahle/Austin Foundation

https://archive.org/details/minutesofsynodof0000refo_r4x2

8991
.A25
1969

Minutes

Of The

ONE HUNDRED AND FORTIETH

Synod

Of The

REFORMED PRESBYTERIAN CHURCH

OF NORTH AMERICA

GENEVA COLLEGE, BEAVER FALLS, PENNSYLVANIA

JUNE 7 - 13, 1969

SATURDAY, JUNE 7, 6:30 p.m.

The 140th Synod of the Reformed Presbyterian Church of North America met pursuant to adjournment at Geneva College, Beaver Falls, Pennsylvania, June 7, 1969 at 6:30 p.m. The 164th Synod of the Associate Presbyterian Church of North America also met conjointly with the Synod of the Reformed Presbyterian Church of North America. G. M. Robb presided for the devotional service.

S. Ray Blair, the Retiring Moderator of the Associate Presbyterian Church preached a sermon on the topic, "Tasks to be Done" based upon the text, Isaiah 41:14,15. Waldo Mitchel, the Retiring Moderator of the Reformed Presbyterian Church used the text, I John 3:16, as the basis of his sermon on the topic, "Sacrifice of Life".

The Synod of the Reformed Presbyterian Church was constituted in prayer by Waldo Mitchel, the Retiring Moderator.

The Synod of the Associate Presbyterian Church was constituted in prayer by S. Ray Blair, the Retiring Moderator.

The Roll of the Synod of the Associate Presbyterian Church was called and is as follows:

Thomas Armagost, Rimersburg
S. Ray Blair, Washington
Hermon Horner, Rimersburg
John Montini, Four Mile
John Sinclair, Washington

The Roll of the Synod of the Reformed Presbyterian Church was called.

The following new ministers were introduced to the Court for the first time: G. I. Williamson, Park City; Edward Robson, Syracuse; and J. Renwick Wright, Geneva.

Elders introduced to the Court for the first time were: C. E. Wilson of Sterling and Wilner R. Lowe of Greeley.

The narration of steps leading to the union of the Reformed Presbyterian Church and the Associate Presbyterian Church, and the terms of the union as stated in the Minutes of Synod of 1968, pages 38 and 39, were reviewed by Bruce Stewart, the Chairman of the Committee on Interchurch Correspondence and Study.

Waldo Mitchel read the Terms of Communion of the Reformed Presbyterian Church, and both Synods indicated their adherance to these terms by standing.

Bruce Stewart led in prayer consumating the union between the two historic denominations now united as The Reformed Presbyterian Church of North America.

In the election that followed S. Bruce Willson was elected Moderator of the 1969 Synod. Bruce C. Stewart was elected Clerk and Donald Weilersbacher, Assistant Clerk.

The Report of the Clerk was read, adopted as a whole, and is as follows:

CLERK'S REPORT

The Clerk of the 1968 Synod would respectfully report that he has attempted to carry out the duties assigned to him by Synod. Items of correspondance have been attended to as quickly as possible. The three overtures ordered by last Synod have been sent to the Clerks of Sessions of all the congregations and the replies are on hand. Other notices have been sent out as needed regarding actions of last Synod and preparation for this Synod.

The Minutes of Synod and Year Book for 1968 as prepared by the Clerk was published by Patterson Press of Winchester, Kansas who will also print the 1969 **Digest of Reports** and the **Docket** for the 1969 Synod, which were also prepared by the Clerk.

One young man, John Edgar, of our Broomall congregation, requested that he be listed with the Clerk of Synod as a Conscientious Objector in accordance with the actions of last Synod. His request was granted.

Two items of correction and one of omission have been called to the attention of the Clerk: the name of J. Dale Russell should appear in the Report of the Nominating Committee on

page 157 to fill the unexpired term of J. Renwick Patterson on the Board of Superintendents of the Theological Seminary; with reference to Item 22 of Unfinished Business on page 153, it should have been reported that the committee be dismissed; and the Report of the Committee on the Procession of the Holy Spirit was inadvertently omitted from the Appendix.

Recommendations:

1. That the order of business and the hours of meeting named in the **Docket** be accepted as a guide for this meeting of Synod.
2. That the Parliamentarians for this meeting of Synod be Waldo Mitchel, M. W. Martin and Ralph Joseph.
3. That the Precentor for this Synod be Charles McBurney.
4. That the Committee on Announcements for this Synod be Ed Robson, Ron Nickerson and Donald Dodds.
5. That an offering be taken to defray the expenses of Synod immediately following the reading of the Minutes on Wednesday morning.
6. That the cost of the Minutes of Synod be set at $2.50.
7. That the following items be referred to the Committee on Nominations:
   a. A committee to canvass the vote on the overtures ordered by the Synod of 1968.
   b. Those to whom and by whom letters of remembrance should be sent.
   c. A committee on Arrangements and Devotions for next Synod.
   d. An alternate to preach the Moderator's sermon at next Synod.
   e. A committee on Time and Place for the 1971 meeting of Synod.
   f. A Committee on Tithing.
   g. A Committee on the Signs of the Times.

Respectfully submitted,
Bruce C. Stewart
Clerk of Synod

In the Memorial Service S. E. Boyle prepared and read the Memoir for Julius Andrew Kempf. The Memoir for Samuel Edgar was prepared and read by Philip Martin. A Memoir for Ralph Kerr Atchison of the former Associate Presbyterian Church will be prepared and read by S. Ray Blair. These memoirs appear in the Appendix to the Minutes.

The deaths of the following elders were noted: Matthew Calvin Chestnut, Fresno; Lloyd Edgar, Sharon; William Lathom, Youngstown; Clark C. Pollock, Bear Run-Mahoning; Boyd C. Terry, Orlando; Robert M. Young, L.L.D., Manchester.

The deaths of the following ministers' wives were also

noted: Mrs. R. C. Fullerton and Mrs. D. H. Elliott.

The Synod also remembered the death of Irene Piper and Mrs. Jean Shuman Smith who served as missionaries of the church.

The Memorial prayer was led by Frank E. Allen.

Members of the former Associate Presbyterian Synod were introduced to the Court.

Permission was granted by Synod to distribute the Minority Report of the Committee to Study the Re-Baptism of Roman Catholics.

Paper One from seven members of the Court presenting an alternative to the paper presented to the last Synod by the members of the Board of Evangelism on the subject, "Seeking a Response to the Word When It Is Preached" was referred to a special committee to report to the Synod of 1970.

Synod adjourned in prayer by the Moderator.

MONDAY, JUNE 9, 8:45 a.m.

Synod met pursuant to adjournment on Monday, June 9, at 8:45 a.m., and was constituted in prayer by C. T. Carson.

The roll was called and is recorded as follows for the sessions of Synod:

ROLL OF SYNOD

Ministers Elders	
Allen, Frank E.	XXXX XXXXXXX
Armstrong, David R., First Beaver Falls	XXXXXXXXXXX
Beatty, James, Montclair	XXXXXXXXXXX
Betts, J. G., Santa Ana	XXXXXXXXXXX
Bish, L. C., North Hills	XXXXXXXXXXX
Blackwood, Roy J., Indianapolis	XXXXXXXXX
Blair, S. Ray, Washington	XXXXXXXXXXX
Boyle, Samuel E., C. A. M.	XXXXXXXXXXX
Brown, Claude C., Selma	X XXXXXXXXX
Carson, Charles T.	XXXXXXXXXXX
Carson, David M., Geneva College	XX XX
Carson, James, North Hills	XXXXXXXXXXX
Caskey, Cloyd E., Olathe	XXXXXXXXXXX
Caskey, Joseph M., Rose Point	XXXXXXXXXXX
Caskey, R. W., Superior-Beulah	XXXXXXXXXXX
Chao, Charles, R. T. F.	XXXXXXXXX
Clark, Edwin, College Hill	XXXXXXXXXXX
Coleman, George	XXXXXXXXXXX
Coon, Phillip	X
Copeland, E. Clark, Seminary	XXXXXXXXXXX
Copeland, Keith E.	XXXXXXXXXXX

Comingore, Russell, Bloomington	XXXXXXXXXXXX
Cretors, Fred, Indianapolis	XXXXXXXXXXXX
Crowe, Logan, Union	XXXXXX XXXXX
Dodds, Donald R., Los Angeles	XXXXXXXXXXXX
Dougherty, M. W., Covenanter Witness	XXXXXXXXXXXX
Dunn, Verd V., Hot Springs	XXXXXXXXXXXX
Edgar, John O., R.P. Home	XXXXXXXXXXXX
Edgar, Kermit S., New Alexandria	XXXXXXXXXXXX
Elliott, Howard, Topeka	XXXXXXXXXXXX
Faris, Paul E., Sterling	XXXXXXXXXXXX
Fields, Webster, Lisbon	XXXXXXXXXXXX
Finley, Floyd M., Bethel	XXXXXXXXXXXX
Fullerton, Robert R., Manchester	XXXXXXXXXXXX
Fullerton, Roy C., Seminary	XXXXXXXXXXXX
George, W. J. C., Allegheny	XXXXXXXXXXXX
Harrington, Harold, Broomall	XXXXXXXXXX
Hays, Herbert A.	XXXXXXXXXXXX
Hayes, J. Milford, Sharon	XXXXXXXXXXXX
Hemphill, E. R., Greeley	XXXXXXXXXXXX
Henning, Robert A., Eastvale	XXXXXXXXXXXX
Horner, Hermon, Rimersburg	XXX
Huston, Wyatt, Winchester	XXXXXXXXXXXX
Joseph, Ralph E., Bethel	XXXXXXXXXXXX
Joseph, R. P., Marion	XXXXXXXXXXXX
Joseph, Raymond P., Lafayette	XXXXXXXXXXXX
Kerr, John, Eastvale	XXXXXXXXXXXX
Kilpatrick, Lester E., Phoenix	XXXXXXXXXXXX
Lamont, Joseph, Seattle	XXXXXXXXXXXX
Lathom, J. Russell, Geneva	XXXXXXXXXXXX
Lemon, Glen A., New Castle	XXXXX
Lowe, Wilner R., Greeley	XXXXXXXXXXXX
Marshall, Clair E., New Alexandria	XXXXXXXXXXXX
Martin, Melville W., Allegheny	XXXXXXXXXXXX
Martin, Philip, Indian Mission	XXXXXXXXXXXX
McBurney, Charles, First Beaver Falls	XXXXXXXXXXXX
McBurney, Kenneth A., Denison	XXXXXXXXXXXX
McBurney, Waldo, Quinter	XXXXXXXXXXXX
McCracken, D. Ray	X XXXXXXXXXX
McCracken, J. Paul, Cambridge	XXXXXXXXXXXX
McCracken, Paul D., Santa Ana	XXXXXXXXXXXX
McCracken, Robert B., Marion	XXXXXXXXXXXX
McElroy, J. E., Denver	XXXXXXXXXXXX
McElroy, W. A., Topeka	

McElwain, J. W., Rose Point	XXXXXXXXXXXX
McFarland, Glenn, Wilkinsburg	XXXXXXXXXXXX
McFarland, Luther, Hebron	XXXXXXXXXXXX
McFarland, Marion L., Lawrence	XXX XXXXXX
McFarland, Robert H., Quinter	XXXXXXXXXXXX
McKee, Isaac, Almonte	XXXXXXXXXXXX
McKelvy, Knox, Hetherton	XXXXXXXXXXXX
McMillan, John, Coldenham	XXXXXXXXXXXX
McMillan, Robert, Seattle	XXXXXXXXXXXX
McMillan, Willard, Geneva College	XXXXX
Milroy, Jerrold S., Hetherton	XXXXXXXXXXXX
Mitchell, Waldo, Walton	XXXXXXXXXXXX
Montini, John, Four Mile	X
More, Robert, Jr., Almonte	XXXXXXXXXXXX
More, Robert, Sr., Kansas City	XXXXXXXXXXXX
Morrow, Robert W., Belle Center	XXXXXXXXX
Nickerson, Ronald W., Lisbon	XXXXXXXXXXXX
Olson, Richard N., Beaver Area	XXXXXXXXXXXX
Ramsay, Ralph, Beaver Area	XX XXXXXXX
Ramsey, William, Syracuse	XXXXXXXXXX
Redpath, Clyde, Olathe	XXXXXXXXXXXX
Robb, G. M., Sharon	XXXXXXXXXXXX
Robson, Edward, Syracuse	XXXXXXXXXX
Russell, M., Walton	XXXXXXXXXXX
Sinclair, John, Washington	XXXXXXXXXXXX
Smith, Alvin W., Sr., Union	XXXXXXXXXXXX
Smith, Alvin, Jr.	XXXXXXXXX
Smith, Kenneth G., C. E. Director	XXXXXXXXXXXX
Smith, William G., Newburgh	XXXX XXXXXX
Spear, Wayne	XXXX XXXXX
Sterrett, Charles S., Oakdale	XXXXXXXXXXXX
Stewart, Bruce C., Los Angeles	XXXXXXXXXXXX
Stohner, Raymond H., Wilkinsburg	XXXXXXXX
Tacey, Ren, Orlando	XXXXXXXXXXXX
Tweed, John H., Kansas City	XXXXXXXXXXXX
Tweed, Robert B., Geneva College	XXXX XXXXXX
Vos, J. G., Geneva College	X XXXXXX
Weddall, Alex, Coldenham	XXXXXXXXXXXX
Weilersbacher, Donald, San Diego	XXXXXXXXXXXX
White, Boyd A.	XX XXXXXXXX
White, John, Newburgh	XXXXXXXXXXXX
White, John H., College Hill	XXXXXXXXXXXX
Williamson, G. I., Park City	XXXXXXXX

Wilcox, D. Ray, Geneva College	XXXXXXXXXXXX
Wilson, J. Paul, Barnet	XXXXXXXXXXXX
Wilson, C. E., Sterling	XXXXXXXXXXXX
Willson, J. Burt	XXXX
Willson, S. Bruce, Seminary	XXXXXXXXXXXX
Wright, Renwick, Geneva	XXXXXXXXXXXX

73 Ministers 40 Elders

William G. Smith of Newburgh was introduced to the Court as a new minister attending Synod for the first time.

Russell Comingore of Bloomington and Fred T. Cretors of Indianapolis were introduced to the Synod as elders attending Synod for the first time.

A Devotional Period was held each morning before taking up the business of the day. The program was as follows:

Theme: "THE CHURCH: ITS MESSAGE AND MISSION"

MONDAY, JUNE 9, 9 a.m.
Presiding: Rev. Renwick Wright
Message: Rev. Roy Blackwood
"The Church: Preacher of Repentance"
TUESDAY, JUNE 10, 9 a.m.
Presiding: Rev. D. Howard Elliott
Message: Rev. Robert McMillan
"The Church: Preacher of Good Tidings"
WEDNESDAY, JUNE 11, 9 a.m.
Presiding: Dr. Edwin C. Clarke
Message: Rev. Ronald Nickerson
"The Church: Preacher of Salvation by Grace"
THURSDAY, JUNE 12, 9 a.m.
Presiding: Rev. Cloyd Caskey
Message: Professor S. Bruce Willson
"The Church: Preacher of Christian Gratitude"
FRIDAY, JUNE 13, 9 a.m.
Presiding: Rev. Lester E. Kilpatrick
Message: Rev. Samuel E. Boyle
"The Church: Preacher of Christ's Kingship"

The Minutes of the previous session were read and approved.

Paper Two from the College Hill Session with reference to ministers of the United Presbyterian Church preaching in our pulpits was referred to the Judicial Committee.

Paper Three from Pittsburgh Presbytery requesting consideration of a paper which recommends revision of our Testimony in keeping with our principle of Covenanting was referred to the Judicial Committee.

A special resolution from Frank E. Allen concerning Presbyterial appointment of a Committee on Pulpit Supplies was referred to the committee appointed to deal with Paper Six of the 1968 Synod.

Paper Four from Joseph Hill and John H. White and transferred from Pittsburgh Presbytery concerning the duties of the office of the eldership was referred to a special committee to report to this Synod.

The Moderator announced the appointment of the following committees:

NOMINATIONS

Robt. McMillan, Chairman
Lester E. Kilpatrick
Ray S. Blair
David R. Armstrong
Wyatt Huston
James Beatty

FINANCE

Joseph Lamont, Chairman
John Edgar
Glenn McFarland
Herman Horner
William Ramsey

COURTESY

E. Clark Copeland, Chairman
Robert McFarland
J. G. Betts

JUDICIAL

Harold Harrington, Chairman
Roy Blackwood, Jr.
Howard Elliott
Renwick Wright
Claude C. Brown
R. P. Joseph (Marion)
Webster Fields

RESOLUTIONS OF THANKS

Raymond P. Joseph, Chairman
Donald Dodds (Los Angeles)
Cloyd E. Caskey

TO EXAMINE THE RECORDS OF PRESBYTERIES

Iowa Presbytery

Joseph Caskey
Luther McFarland
John White (Newburgh)

Far East Commission

Samuel E. Boyle
Marion McFaland
W. J. C. George

New York Presbytery

R. C. Fullerton
Verd Dunn
Floyd Finley

Midwest Presbytery

G. M. Robb
William G. Smith
Ren Tacey

Pacific Coast Presbytery

Waldo Mitchell

Ohio-Illinois Presbytery

J. Paul McCracken

G. I. Williamson
W. A. McElroy

James D. Carson
Waldo McBurney

St. Lawrence Presbytery

Philip W. Martin
Robert McMillan
L. C. Bish

Pittsburgh Presbytery

Paul E. Faris
Ralph Joseph
Dr. C. E. Wilson

Cyprus Commission

R. W. Caskey
John H. Tweed
J. Milford Hayes

Miss Marjorie Miller, Secretary of Church Relations of the American Bible Society, presented the work of the Bible Society.

The Rev. Henry P. Tavares, Pastor of the Covenant Orthodox Presbyterian Church of Grove City, the fraternal delegate of the Orthodox Presbyterian Church, brought the greetings of that body.

Synod voted that the Clerk send by telegram the greeting of our Synod to the Irish Synod which is meeting concurrently with our Synod (June 9-11) in care of the Moderator, W. J. Gilmore.

Action was taken by Synod making the Treasurer's Report of the Associate Presbyterian Synod the Order of the Day following the report of the Board of Trustees of Synod, and the consideration of the paper "Seeking a Response to the Word When it is Preached" to be the Order of the Day following the report of the Board of Evangelism.

The Report of the Stated Clerk was read, adopted and is as follows:

REPORT OF THE STATED CLERK
For the Year Ending December 31, 1968

There are enrolled 7 Presbyteries, 69 Congregations, 92 Ministers, 13 Theological Students, 4214 Communicant Members, 4007 in Sabbath School, 616 in Young Peoples Societies, 732 Tithers, 14 Foreign Missionaries, 58 Parsonages, 278 Elders, 328 Deacons or Trustees. In addition the Foreign Field reports 89 Communicant Members and 27 Baptized Members not Communicants.

Congregations

There are 69 Congregations and 1 Mission Station in the Home Field. 52 have Pastors or Stated Supplies, 18 Congregations are without the care of a Pastor or Stated Supply. The West Lafayette Congregation was organized November 20, 1968. The Portland Congregation was disorganized February 21, 1968.

Ministers

There are 92 Ministers enrolled, 51 are in Congregations as Pastors or Stated Supplies, 4 are in Foreign Field, 14 in Educational Work, 12 Retired, 1 Christian Amendment Movement, 1 Editor of the Covenanter Witness, 8 in Business, 1 Superintendent of the Reformed Presbyterian Home. There are 4 Licentiates.

The following Ministers were released from their pastoral charge:

Glenn E. McFarland from Park City on March 31, 1968; George W. Price from Third Philadelphia on September 30, 1968; Donald Weilersbacher from Southfield on November 18, 1968; D. Ray McCracken from Fresno on June 10, 1968; James C. Pennington from San Diego on July 25, 1968; Herbert A. Hays from Geneva on August 31, 1968; R. H. McKelvy from Lochiel on October 31, 1968; E. Raymond Hemphill from Syracuse on May 20, 1968.

The following Ministers were installed as Pastors:

E. Raymond Hemphill at Greeley on July 2, 1968; Harold B. Harrington at Broomall on June 19, 1968; William G. Smith at Newburg on October 1, 1968; Glenn E. McFarland at Wilkinsburg on May 15, 1968.

Edward A. Robson was ordained and installed as pastor of the Syracuse Congregation on December 6, 1968. Philip W. Martin was appointed Stated Supply of the Cache Creek Congregation on February 1, 1968.

The following Ministers were called home:

Julius A. Kempf on September 12, 1968 at Warminster, Pennsylvania; Samuel Edgar on September 23, 1968 at Santa Ana, California; J. Renwick Patterson on March 9, 1968 at New York, New York.

Membership

The Home Church reports a total membership of 5434 consisting of the following: 4214 Communicant Members, 92 Ministerial Members, 1128 Baptized Members not Communicants.

The following Presbyteries reported an increase in membership: Midwest 3, Ohio-Illinois 4, Pacific Coast 4; total 11. The following Presbyteries reported a decrease in membership: Iowa 21, New York 12, Pittsburgh 23, St. Lawrence 16; total or a net 21, New York 12, Pittsburgh 23, St. Lawrence 16; total 72 or a net membership totals forward from last year.

Finances

The Church requested through Synod's Budget $165,000.00 to carry on the work for the year ending December 31, 1968. We raised $156,064.00 which was $37.03 per Communicant Member.

Congregational Treasurers reported receipts of $902,333.00 and disbursements of $919,553.00 of which $282,331 was for Pastor's Salaries, American Bible Society $2,361.00, Special Cov-

enanter Appeals $65,364.00, and National Reform Association $2,558.00.

The total giving per Communicant Member for the year ending December 31, 1968 was $214.13.

Respectfully submitted,
Chester R. Fox, Stated Clerk

Adena:

David R. Patterson was released from the pastoral charge of the Winchester Congregation on April 1, 1969.

G. I. Williamson was received from Presbytery of Auckland of the Reformed Churches of New Zealand and installed as Pastor of the Park City Congregation on January 15, 1969.

Donald Weilersbacher was installed Pastor of the San Diego Congregation on January 17, 1969.

J. Renwick Wright was installed Pastor of the Geneva Congregation on May 21, 1969.

Raymond P. Joseph was installed Pastor of the West Lafayette Congregation on April 29, 1969.

Keith Copeland was released from the Orlando Congregation on January 31, 1969.

The Report of the Trustees of Synod was presented. Items 1 and 2 were referred to the Finance Committee. Item 3 was referred to the Nominating Committee.

Chester R. Fox presented to the Synod his resignation as Treasurer to be effective September 30, 1969. It was voted to refer his resignation to the Board of Trustees for their recommendation.

The Treasurer's Report of the former Associate Presbyterian Synod was presented. It was received and referred to the Finance Committee.

The Report of the 1968 Stewardship Committee was taken up, corrected, and is as follows:

REPORT OF SYNOD'S STEWARDSHIP COMMITTEE

In order to inform our members of the work of the denomination and to encourage good stewardship, our Committee solicited articles from each of the Boards, Committees, and organizations participating in Synod's Budget. These articles were then published by **The Covenanter Witness.** Additional essays on the various aspects of stewardship were written by the members of our Committee and also published by our Church magazine.

In the final report of 1968 our denominational treasurer said that $156,064.00 had been raised. This was approximately 94% of the proposed budget of $165,000.00.

Respectfully submitted,
Donald Weilersbacher, Chairman
Charles S. Sterrett
Raymond Stevenson
Milton Harrington

The Report of the 1969 Stewardship Committee was taken up item by item. Items 1 and 2 were adopted. Synod voted that the portion of the Committee report beginning with paragraph four be referred to the 1970 Tithing Committee to study the Bible to determine whether Christians are required to contribute 10 per cent of their income to the church. Since this section was referred for further study Synod voted to delete it and place it in the Appendix of the Minutes. The Report was adopted as a whole and is as follows:

REPORT OF THE 1969 STEWARDSHIP COMMITTEE

The Stewardship Committee had two items referred to it by the 1968 Synod from the report of the Elders Conference.

The first was item 2 which recommends "That Synod look into the feasibility of having a presbyterial and national organization of deacons as consultative members of the Coordinating Committee." The Stewardship Committee did not feel that an extensive organization of deacons would be feasible but that since deacons have been ordained to handle financial affairs it would be appropriate for them to participate in financial affairs on the Synod level.

The committee therefore recommends that a deacon be appointed by each Presbytery to serve as a full voting member of the Coordinating Committee, and, that he be made a consultative member of Synod with the right to participate in the travelling fund. The cost for this is estimated to be about $400 per year. The committee further recommends that there be deacon representation in the membership of Synod's Stewardship Committee.

Recommendations:

1. That a deacon be appointed by each presbytery to serve as a full voting member of the Coordinating Committee, and that he be made a consultative member of Synod with the right to participate in the travelling fund.
2. That there be deacon representation in the membership of Synod's Stewardship Committee.

Respectfully submitted,
Kenneth A. McBurney, Chairman
D. Howard Elliott
Darrell Parnell
Robert McCrory

The Report of the Board of Pensions was taken up item by item. Items 1 and 2 were adopted. Item 3 was referred back to the Board for designation of a time schedule and was adopted with understanding that this information would be supplied to the Clerk. Item 4 was referred to the Nominating Committee.

Synod recessed in prayer by John Sinclair.

MONDAY, June 9, 1:30 p.m.

Synod reconvened in prayer by R. P. Joseph.

The Roll was called.

The minutes of the previous Session were read, corrected and approved.

It was voted that Item 5 of the Report of the Pension Board be reconsidered.

It was voted to refer Item 5 back to the Pension Board to consider an amendment that would increase pensions for retired married ministers and missionaries to $250 per month.

A Proposal for a Pension Benefit Fund was presented by the Pension Board, adopted, and is as follows:

A PROPOSAL FOR A PENSION BENEFIT FUND

There is a feeling among some of the ministers who have been paying into the Pension Fund, but who are in the group without insurance contracts, that they have a stake in the fund which should be recognized and protected. They point out that they have been paying 1 per cent of salary since 1951; and that this represents a significant amount of savings if it is kept up for 15, 20, or 25 years. It has been assumed that, by virtue of their payments and the payment of assessments by their congregations or employing boards, at retirement age they would be entitled to a church pension. This is true. But there have been some instances over the years in which the minister has died before retirement age; and the question has arisen: "Is he entitled to some cash benefit in such a circumstance?" Up to the present time this has not been provided for. We should consider how this might be done.

The specific plan I am suggesting for this particular group without Insurance contracts, would be: For the Pension Board to set up a Pension Benefit Refund Plan to pay such a benefit; that the benefit be $1,000.00 payable to the family or estate of any minister or missionary or full time employee who is contributing to the Pension Fund; that 5 years of such contributions would be necessary, to be eligible; that in case the person's pensions had started and he had not received a total of $1,000.00, he would receive the difference as his benefit (i.e., $1,000.00 less the amount he had received as pension.) This would insure that every person who had paid in for 5 years would receive $1,000.00 — which, I think, in practically all cases would be as much or more than the amount he himself had paid in. It would be necessary, of course, to have Synod's approval for such a plan before it could be put into operation.

We recommend the following plan:

Pension Benefit Refund Plan

1. The purpose of this Plan shall be to provide a Pension

Benefit Refund for eligible ministers, missionaries, or lay workers, who contribute to the Pension Fund, but do not live to receive pension payments. This Plan does not include those ministers or missionaries for whom Retirement Income Endowment contracts have been taken out by the Pension Board where such contracts already provide life insurance.

2. Those eligible would include:
   a. Ordained ministers who are or have been in the direct employ of the Church, but because of age when the Pension Plan was put into effect in 1951, were not issued Retirement Income Endowment Contracts.
   b. Full time missionaries without similar contracts.
   c. Full time lay workers employed by the Boards of the Church who are contributing to the Pension Fund.
   d. Ministers or missionaries with Church Annuity Plans but not Insurance.
3. Eligibility would begin after 5 full years of employment and of contributions to the Pension Fund. Those who have paid in for 5 years since 1951, would be eligible.
4. Eligibility would cease when such eligible persons have received Pension payments amounting in total to $1,000.00.
5. The amount of Pension Benefit Refund payable to the widow or estate would be $1,000.00.
6. The Pension Board would be authorized to pay such benefits from the Ministerial Relief Fund or the Pension Plan account, as it deemed appropriate.
7. Proper notice could be a copy of death certificate, or newspaper account of death.
8. For those with Annuity Contracts, the benefit would be $1,000.00 less the cash value of the Annuity.
9. For those whose Pension Payments had begun, the benefit would be $1,000.00 less the total amount of the pension already paid.
10. The plan would not be retroactive; but would go into effect immediately after approval by Synod.

A proposal for Increasing Widows' and Single Missionary Workers' Pensions was presented by the Pension Board, and was taken up item by item. The recommendations were referred back to the Pension Board.

The following resolution from Jerrold S. Milroy was adopted by the Synod: That all papers presented to Synod, all matters referred to committees for special study, and minority reports, where these do not appear in the body of the Minutes, be printed in the Appendix.

The Report of the Board of Church Erection was taken up. It was voted that the Board prepare a reply to a question by Robert Fullerton and report back to this Synod. The Report was

adopted as a whole and is as follows:

REPORT OF THE BOARD OF CHURCH ERECTION

The Board of Church Erection met five times during the year of 1968.

We began the year, January 1, 1968 with a balance of $35,096.54.

Repayments were made during the year by: Midwest Presbytery (Wichita), Marion, Geneva, Indianapolis, Walton, New Alexandria, Coldenham, Manchester, Lawrence, Oakdale, Quinter, Hetherton, Montclair, Fresno, Topeka, Phoenix, Foreign Mission Board, E. C. Copeland, and White Lake Camp for a total of $18,925.76. Share of Synod's Budget — $1,880, and from other sources as follows: John L. Wright Estate — 175.65; Interest from loans — 431.68; Dividend from Gregg Fund — 1,251.94; Dividend from Endowment Funds — 506.12; and interest from temporary investments — 30.90. Total receipts were $23,202.05, which added to our original balance made a total working balance for the year of 1968 of $58,298.59.

Disbursements for the year were:

Eastvale congregation	10,000.00
College Hill congregation	5,000.00
Manchester congregation	6,000.00
Winchester congregation	3,000.00
Hetherton congregation	1,500.00
Foreign Mission Board	3,300.00
	28,800.00
Notary fees	10.50
Travel and Telephone calls	178.66
Total —	28,989.16
Balance December 31, 1968	$29,309.43

For the information of Synod, at the time this report is being written the middle of April, the secretary does not know whether money set aside for the Beaver congregation has been withdrawn or not. That amount was $11,000.00.

In meetings so far in 1969, the Board has loaned $5000.00 to the Lisbon congregation, and $5000.00 to the Third Church of Philadelphia.

The terms of Mr. Vincent L. Rocereto, Rev. John H. Tweed, and Dr. Clarence E. Wilson have expired, and their successors should be chosen by this Synod.

Respectfully submitted,
Clyde A. Redpath, Secretary

PS: Word came today, just the day after this report was approved by the Board, that the Beaver congregation releases the $11,000, and will not be using it at this time.

The Moderator appointed J. G. Betts to the Committee to Implement Recommendation No. 1 of the Long Range Planning Committee of the 1968 Synod.

The Report of the Board of Christian Education was taken up item by item. Item 1 was adopted and K. G. Smith was heard in behalf of the Board. Item 2 was amended and adopted. Item 3 was adopted. Item 4 was adopted by a standing vote of appreciation. Items 5 to 7 were referred to the Finance Committee. Item 8 was noted. Item 9 was referred to the Finance Committee. The Report was adopted as a whole and is as follows:

REPORT OF THE BOARD OF CHRISTIAN EDUCATION

It rests upon the Board of Christian Education to encourage and support the teaching ministry throughout the church, rather than perform it. The following report will provide information regarding how the Board has been seeking to carry out this responsibility throughout the past year.

Board Emphasis — In 1960 two goals were adopted in line with observable needs in the church: (1) the development of a course of study with materials, and (2) the development of leadership. Hence our major concern up to this point has been in the realm of curriculum development. At our regular winter meeting last December, our Board went on record making our major concern the matter of development of leadership. As a result of this action, our Board has begun to give attention to the whole realm of "training." We are not yet ready to make recommendations in this regard, but covet the prayers and help of the Synod as we move into this area of need.

Curriculum Status — While emphasis has been altered, the Board will not drop its concern for curriculum. The Synod will receive in separate form an overview of our curriculum at present, with indications of work yet to be done. Significant is the completion of the Curriculum Fund Drive. As reported in the **Covenanter Witness,** the grand total received was $30,676, of which $28,065 was forwarded on to Great Commission Publications. $783.84 was used for promotion; the balance of $1,827.20 has been kept on hand for future curriculum needs. We thank God for His grace in supplying these funds, and express gratitude to all who cooperated in any way in reaching the goal.

At the present time, Great Commission plans the publication of the Junior department course of study for use in the fall of 1970. The various problems of keeping sales up to meet initial costs continue to face them, and it is hoped that with the completion of this department, the four courses will appeal to churches now reluctant to split their curriculum among various publishers. We continue to maintain contact with Great Commission through writers' conferences, and encourage our churches to make full use of those materials.

In addition, our Board has been supplying adult courses to a growing number of church schools. We recommend and can furnish over twenty courses, seven of which are published in our own office, and new courses are being added regularly. Presently we are reproducing "Studies in the Epistle to the Hebrews" by Vos, originally appearing in "Blue Banner Faith and Life." The long-awaited Manual for Elders comes to this Synod ready for distribution. While this does not necessarily come as an "adult elective," there seems to be little reason why it could not be studied in such a class. Our Board hopes to give more help in the area of adult education, viz to outline a suggested program of study for several years for a congregation using the elective system.

This past February was set aside as "Bible Mastery Month" and special materials for studying I John were distributed to congregations. Bible readers were again supplied for individual meditation, and next year it is hoped to have the Children's series available, at least readers 1 and 2. Number 3 is in the making. The Board encourages congregations to maintain a heavy emphasis upon personal Bible reading whether our materials are used or not.

During the the past year, the responsibility for the "Juniors" became a part of our work. We heartily commend the Women's Missionary Society, especially the Junior Superintendents, for stepping into this gap many years ago. The change over was set up in conjunction with the term of Mrs. Robert Maine, Synodical Junior Superintendent, who prepared a new Junior Sponsor Manual as one of her last accomplishments. Just prior to this was drawn up a Junior Merit Program which now acts as another option to encourage learning and applying Scriptures. For the present the Board has maintained the practice of publishing Junior topics in the **Covenanter Witness**, and alerts local committees of Christian education that oversight of the Juniors becomes theirs, similar to the other activities in the congregation's educational program.

Youth Work — The Board maintains contact with the youth work primarily through the Director and his contact with the C. Y. P. U. Staff and Young People's Secretaries. Reports of the 1968 summer conferences were unexcelled! God is working in our youth. For lack of registrations — only about 30 — the leaders cancelled the Youth Conference planned in connection with the Reformed Ecumenical Synod. Perhaps some other plans will develop, but none are in the offing at present. The C. Y. Staff has met regularly this year, and given major attention to drawing up a constitution for the C. Y. P. U., and the publishing of "SCRUTINY" in the **Covenanter Witness.** A slate of nominees has been prepared for the C. Y. division of the 1970 Convention,

and will be submitted to the conferences this summer for their vote. In connection with the Convention scheduled for August 13-20, 1970 at Carleton College, the Board voted to invite persons from overseas' churches, but elected **not** to make it a so-called "international" convention. Plans are well laid for this year's Summer Training Program, and it will be conducted at our White Lake Covenanter Camp, July 12 to August 9. It will be under the supervision of our Director. On June 3 and 4 Young People's Secretaries from the various Presbyteries along with the Director of C. E. will meet to confer, pray, and project regarding our youth program. The meeting was called for in last year's report.

The Office — Our new facilities at 738 Rebecca Avenue, Wilkinsburg, are serving us well. Mr. Ronald Homa has been serving as Administrative Assistant since September, and plans to continue in this capacity for the next year. As per Synod's action, we have now moved into our office all of Synod's publications, and will submit separately a complete inventory. A rotating "Publication Fund" has been set-up, report of which will appear with our financial report. The Board has initiated conversation with the Board of Publication re cooperative effort, but no action has been taken at this writing. Our lease for our present location runs up through April 1970.

Finances — A complete report will be filed separately, but it should be noted that our Board stands substantially overdrawn with the Treasurer's office. There are several causes for this, Synod's requested budget coming to only 91 per cent being one, our paying something over $400 in interest for another. Specific recommendation will be presented at Synod, when all of our recommendations will appear. (Our regular meeting is set for June 6 and 7.)

Conclusion — The Board is presently making a number of studies, e.g. the philosophy of training as aforementioned. It has not arrived at an opinion regarding Christian day schools, not being of one mind on the subject. The Board is agreed, however, that it is unable to study the quality of the education of Christian day schools as it relates to reaching the goals of Christian education. (Item referred to us by 1968 Synod.) Our winter meeting has been set aside for the discussion of these matters related to philosophy, and again your prayers are solicited for the leadership of God's Spirit. E. C. Copeland has been appointed to represent our Board on the Committee to Study Central Church Offices. The terms of E. C. Copeland, Mrs. M. W. Dougherty, Clyde Redpath, J. H. Tweed, and Joseph McFarland on the Board expire with this meeting of Synod.

Respectfully submitted,
Board of Christian Education
Prepared by K. G. Smith, Director

Synod's Board Of Christian Education Recommendation:

1. That K. G. Smith be heard on the floor of Synod for 10 minutes.
2. That all of Synod's publications being distributed by Synod's Board of Christian Education be handled through one fund viz, a Publication Fund, and that the policy called for last year for the establishing of a Revolving Fund when the present edition of the Psalter is exhausted become effective with this Synod instead of waiting.
3. In as much as "A Manual for Elders" is ready and Synod has voted to pay for the cost of publications, the manual be sold at a cost of $3.00 per copy.
4. That R. W. Nickerson be recognized by the Synod for his extensive work in the editing and preparing "A Manual for Elders".
5. That Synod cover the cost of the $4769.78 overdraft incurred over the past two years from bequests to be distributed by Synod.
6. That Synod set aside the amount of $5000.00 as an interest-free operational fund for the Board of Christian Education. These funds are strictly for operations within the approved budget and must be on hand in full at the end of the year.
7. That Synod designate $1000.00 to the Conference Administration for arranging the 1970 Convention, which amount will be returned to the Synod following the Convention.
8. That the Synod note the desire of the Board of Christian Education to implement the action of the 1968 Synod and its willingness to enter into a new board of education and publication.
9. That the salary for the Director remain at $6,000 and the housing be set at $2,500 for 1970 (an increase of $900).

Item No. 2 of Unfinished Business — the Committee on Paper No. 6 of the 1967 Synod — was taken up. Item 1 was laid on the table to be considered in connection with the report on Paper Three which has been referred to the Judicial Committee.

Synod took recess in prayer by Isaac McKee.

MONDAY, 7:30 p.m.

Synod reconvened in prayer by Millard Russell.

The Roll was taken.

The Minutes of the previous session were read and approved.

The Moderator took note of two bouquets sent in honor of his election; one was from the Seminary Board, and the other was from the Wilkinsburg congregation.

A Report was made to the Synod on items of unfinished business of the former Associate Presbyterian Synod. Item 1 was adopted and referred to Pittsburgh Presbytery. Item 2 was adopted and referred to the Board of Christian Education. Item 3 was adopted encouraging the project. Item 4 was adopted referring the inventory to the Board of Christian Education and the financial items to the Finance Committee. Item 5 was adopted and referred to the Board of Home Missions and Church Extension. Item 6 was adopted and referred to the Board of Superintendents of the Theological Seminary. Item 7 was adopted and referred to the Office of the Stated Clerk. The Report was adopted as a whole and is as follows:

REPORT TO THE SYNOD OF 1969

I should like to present the following items of unfinished business of the Associate Presbyterian Synod to your consideration.

1. re: the Four Mile Congregation. This congregation has not had worship services for considerable time. Many of the members have been attending Reformed Presbyterian Churches near their homes and are desirous of uniting with these congregations.

Since this congregation is in the area of the Beaver congregation some thought might be given to uniting the two congregations. Informally the members of the Four Mile congregation indicated they would be in favor of the Beaver Congregation being given the existing church building and grounds. They do request the consideration of their historic name for the congregation i.e. Four Mile. Other assets need also to be considered. It is recommended that this be referred to Pittsburgh Presbytery.

2. A committee was authorized to prepare and publish a communicant's manual. Some financial obligation has already been incurred and is unpaid. It is recommended this be referred to the Board on Christian Education.
3. A special committee of the Associate Presbyterian Synod, Ralph Atchison of Freeport, Pennsylvania, has been laboring for several years in preparation of a History of the Associate Presbyterian Church in North America.
4. The following is the report of the Board of Publications:

	A — approximately	
The Associate Testimony (1898)	1585	.75
Book of Discipline Paper	50	.20
Limp	30	.25
Psalms of David (No Music)	6	.50
New England Primer	A500	.20
or 6 for		1.00
Shorter Catechism	A255	.10
The Little Primer	A650	.02

The Life of Christ Bible Study Chart	4	1.00
Fundamental Concepts A. P. Church	A300	.02
Alexander and Rufus	21	1.00
The Divine Touch	82	1.00
Confession of Faith	8	1.50
Bibles	11	1.75
		4.50
Go Forward — H. J. Orr	6	
Catechism — Anderson (1889)	120	
Children's Catechism (1885)	6	
Small Psalm Books	A200	
Rouse version no music		

Balance on hand August 1, 1968	492.54
Sales	42.75
Interest on fund Jan. 1, 1969	9.87
Balance on hand June 1, 1969	$545.16

Respectfully submitted,
Mrs. W. R. Blair
Rimersburg, Pa.
RD No. 1 16248

If fund remains in bank until July 1, 1969 another interest period will end adding approximately 10.00 more to the fund.

5. The Home Mission Board of the Associate Presbyterian Church was already engaged in preparing for the summer's Work in Arkansas. The Treasurer's report is as follows:

Receipts

Balance August 13, 1968	784.44
Four Mile (for mattresses)	75.00
Minneola Sabbath School	375.00
	$1234.44

Expenditures

Carl Dodd plumbing	115.00
Irene Beard for Gasoline	97.57
Car Storage and license	43.00
Car Insurance	300.00
Gas and Electric	17.82
	573.39

Receipts:	$1234.44
Expenditures	573.39
Balance June 9	$661.05

This matter should be referred to the Home Mission Board.

6. The matter of the library of the Associate Presbyterian

Synod now largely located at Minneola, Kansas, should be considered by the Synod and some disposition made.

7. The matter of disposition of the records of presbyteries and of the Synod of the former Associate Presbyterian Church should be disposed according to the wishes of the Synod.

Respectfully Submitted
S. Ray Blair

The Report of the Oath Committee was taken up item by item. Item 1 was adopted. Item 2 was amended and adopted. The Report was adopted as a whole and is as follows:

REPORT OF THE OATH COMMITTEE

The past year has been an uneventful one for the Oath Committee. We have had few calls for the tract "An Explanatory Declaration", but apparently it was not widely used in the national election year.

The appeal of the Marshall Smith Case to the Fourth District Court of Appeals was denied which was disappointing to the Committee. Much of the argument centered around the question of whether Mr. Smith was in fact legally employed by the County; the judgement was that he was not since he had failed to execute properly the pre-requisite oath.

The judges also ruled that the Explanatory Declaration (which they called a "supplemented oath") was not compatible with the constitutional oath. Citing Article VI of the U. S. Constitution which states that specified federal and state officers "shall be bound by oath or affirmation to support the Constitution; but that no religious test shall ever be required as a qualification to any office or public trust under the United States" the judges stated that the draftsmen of the Constitution did not consider an oath to support the Constitution a religious test, else they violated the restriction in the writing of the requirement.

The judges interpreted the oath with the Explanatory Declaration to connote the following: "I will support and defend the organic law of my country and state but— if my religious beliefs and the support and defense of the constitution do not square, my temporal commitment will have to yield. Furthermore, I do not have a present conviction in the soundness of that organic law for the reason that it does not 'acknowledge the divine institution of civil government' ". On this basis the judges stated that Mr. Smith was injecting his religious beliefs into the government process, the very subject into which the organic law forbids inquiry by government."

The decision closed with this statement, "We believe it neither to be reasonable, nor good policy, in the case of public employment, to put upon civil government the burden of measuring religious beliefs against the interests and requirements

of that institution. It may not raise the question itself; it should not have to evaluate the question when raised by the individual, as in the case at bench. Apposite is the admonition, 'Render unto Caesar the things that are Caesar's; and unto God the things that are God's.' Respondants properly refused to accept the oath encumbered and compromised by appellant's injection of an unauthorized potential qualification of its meaning and clarity."

Mr. Donn Goss, our Attorney, has appealed the case to the California State Supreme Court. The case was published in the Court Reports and Mr. Goss, along with other attorneys, believes that the ruling of the Appellate Court is both in error and at a tangent from the basic issues involved. As of April 22, 1969, no place has been yet assigned on the docket of the State Supreme Court.

As long as the Marshall Smith case is not settled in favor of Mr. Smith, we cannot say with certainty, that the taking of the oath to the Constitution with the "explanatory Declaration" is always acceptable to the government. If it is not acceptable to the government, then we must conclude that the obedience required of those accepting government positions, does not allow them to maintain a first allegiance to Jesus Christ, and that all the requirements of the position must be fulfilled, regardless as to whether or not they are contrary to the laws of God.

There seems to be considerable difference in interpretation of the action of the 1967 Synod in regard to the oath. Some have interpreted it to mean that they can now use the franchise without any limitations. Others have interpreted it to mean, that though we can use the franchise, since there are few candidates who are committed to "scriptural principles of civil government" that it can be used rarely, if at all. Others interpret it merely to say that there is not sufficient evidence to condemn the taking of the oath, nor is their evidence to give it a clean bill of health. That it has neither been proved acceptable nor unacceptable.

Since Synod has recommended that the oath be taken with the "Explanatory Declaration" we hope that all members who take the oath will use the declaration.

The terms of W. G. McMillan and William H. Russell expire with this Synod and their successors should be elected, and also some one should be elected to fill the place of Robert Fullerton who has resigned from the Committee.

Recommendations:

1. That the members of Synod and the church pray for the Spirit of Christ, that we might find and use the most effective means to bring our beloved land to acknowledge the authority and law of Jesus Christ. That our nation might repent and see the need of enacting only such laws, and pursuing such policies as are in conformity to the law of God.

2. That the Oath Committee be discontinued, and the work and resources of this committee be turned over to the Witness Committee.

Permission was granted to distribute an answer to the Judge's decision prepared by Charles McBurney.

The Report of the Board of Evangelism was taken up item by item. Item 1 was referred to the Nominating Committee. Item 2 was referred to the Co-ordinating Committee. Item 3 was adopted. The Report was adopted as a whole and is as follows:

REPORT OF BOARD OF EVANGELISM

Synod's Board of Evangelism is encouraged to report several areas of encouragement. We are seeing a trend away from the discussion of the "if" of sharing of ones personal faith to the "how" of sharing ones faith. Several congregations have reported laymen who are actively journeying with their pastors to share their own personal experience with Jesus Christ.

Our regular meeting was held in Lawrence, Kansas. We combined our business with evening Seminars on Evangelism. A good response was shown from neighboring congregations. Items of business at this meeting included reports from those on our board who had been doing deputation work. The Sharon, Iowa congregation had requested Robert McMillan to conduct a week long series of evangelistic meetings. Robert McCracken trained the counsellors before the series began. Several conversions and recommitments took place in Sharon. Denison requested our help for training in Evangelism. Marion McFarland represented our board there on several occasions, teaching classes and giving first hand experience on leading a person to Christ. In November Robert McCracken conducted a special series in Denison, at which time several youth made their public profession of faith.

It is the policy of our board to encourage and finance training in evangelism for each new member of our board. Those reporting this year included Dr. Max Mann, Robert McFarland, and Dean Smith. Dr. Mann and Robert McFarland spent one week working at the Pacific Garden Rescue Mission in Chicago, Ill. Dean Smith and his wife received their training learning the techniques of the couple to couple ministry in Ankeny, Iowa.

Our board is thankful for the thrust of the summer training programs at Indianapolis and those planned by Synod's board of Christian Education. We have contributed financially to the programs of both these training centers. We would encourage other congregations to consider similar training programs.

It is of interest to our board to see our seminary men seeking summer internships and training residencies along side our full-time pastors. We feel that these investments can be of real benefit in preparing them for a soul-winning ministry.

The Board was happy to provide a special speaker for the meeting of the New York Womens Presbyterial. Mrs. Ray Joseph spoke and demonstrated how women can share their faith in Christ with their women neighbors and friends.

Quinter, Kansas requested assistance for a two day seminar on outreach and evangelism. Robert McCracken represented the board late in April.

Santa Ana, California asked for training and Kenneth Smith was requested to represent our board in assisting in their seminar on Evangelism.

Your board of Evangelism seeks to be an encouragement to the church by offering the following:

a. Board members available to assist in Evangelism Training
b. Suggestions and planning helps for Evangelistic services
c. Schedules of Seminars or Conferences in your area.
d. Financial assistance to men travelling to another congregation to share their own personal experience with Christ.
e. Willingness to hold annual meeting in congregations seeking special training on Evangelism
f. Locations where men, other than members of the board, might get the same type of training offered to members of the board

Recommendations of the Board of Evangelism:

1. That successors to the following members of the board, whose terms expire at this meeting of Synod, be appointed. Marion McFarland, Tom Joseph, Bob McCracken, Gene List.
2. In order to carry out the deputation work, encourage laymen to share their faith in other congregations, and in general encourage personal evangelism we request $2400.00 from the 1970 Budget.
3. That Sessions seriously consider encouraging their congregation to use the funds, normally allocated for an assistant at one of the communions each year, and that these funds be used to hire help in the area of Evangelism, in their local congregation.

Board Officers
President — Keith Copeland
V. Pres. — Robert McFarland
Secretary — Marion McFarland
Treasurer — Joe Copeland

1968 Financial Report

Balance in Bank — Hays, Kansas 1-1-68	$916.15
Receipts	
From Synod's Budget	1,285.85
	$2,202.00

Expenses		
Board Field Work	217.00	
Board Travel	1,074.49	
Board Training	407.22	
Bd. Miscellaneous	2.65	
Telephone	28.05	
Postage	79.65	
Witness Publication	59.09	
Tape Library	52.10	
Printed Material	80.11	
	$2,000.36	
		2,000.36
**Cash balance Farmers State Bank, Hays Ks. 12-31-68		$ 201.64
Balance with Chester Fox 1-1-68	$1,285.85	
Bd. share of Synod's Budget	940.80	
	$2,226.65	
Sent to Joe Copeland, Treas. 1-19-68	1,285.85	
Balance with Chester Fox (12-31-68)	940.80	940.80
Total Balance in Farmers State Bank, Hays and Chester Fox		$1,142.44
Investment Certificate — Prudential Loan and Investment		$2,000.00
Accrued Interest on Certificate 12-31-68		248.60
TOTAL BALANCE		$3,391.04

The Order of the Day — the consideration of the paper "Seeking a Response to the Word when it is Preached" — was taken up. It was voted to refer this paper (which appears on pages 169-177 of the 1968 Minutes) to the same special committee set up to study Paper One (which appears in the Appendix to these Minutes) to report to the Synod of 1970.

The Report of the Board of Home Missions and Church Extension was taken up item by item. Item 1 was referred to the Nominating Committee. Item 2 and 3 were adopted. Item 4 was referred back to the Committee for more information. Item 5 was adopted. Item 6 was added and adopted.

Item No. 1 of Unfinished Business — The Committee on the Re-Baptism of Catholics — was taken up. A Minority Report was read. Time was extended to complete discussion of this item. It was voted that a new committee be appointed to study the whole question of re-baptism. The above paper and the minority report

appear in the Appendix to the Minutes.

Synod was adjourned in prayer by Wyley Caskey.

TUESDAY, JUNE 10, 8:45 a.m.

Synod met pursuant to adjournment on Tuesday, June 10, at 8:45 a.m. and was constituted in prayer by Raymond P. Joseph.

The Roll was taken.

The minutes of the previous session were read, corrected and approved.

Paper Five from William Edgar asking questions about our attitude towards the Viet Nam War was presented by S. Bruce Willson, K. G. Smith and S. E. Boyle, and was referred to the Judicial Committee.

Paper Six from Harold Harrington with respect to the revision of Chapter Seven of the Testimony was received by the Synod and referred to the Judicial Committee.

Synod's Board of Trustees made the following recommendations regarding the resignation of Chester R. Fox as Church Treasurer. The recommendations were adopted and are as follows:

RECOMMENDATIONS TO SYNOD FROM SYNOD'S BOARD OF TRUSTEES REGARDING THE RESIGNATION OF MR. CHESTER R. FOX AS CHURCH TREASURER:

1. That the resignation as presented be accepted.

The resignation is as follows:

June 9, 1969

The Synod of the Reformed
Presbyterian Church of North America

I have served the Covenanter Church for thirty three years, thirteen as Assistant Treasurer to James S. Tibby, and twenty years as Treasurer of the Church.

I have always considered it an honor and a pleasure to serve the Church.

There comes a time in everyone's life when we feel it is time to pass along our tasks to others. So at this time I would like to offer my resignation as Treasurer of the Reformed Presbyterian Church of North America, effective September 30, 1969.

Chester R. Fox

2. That Mr. Louis Hutmire be elected to Synod's Board of Trustees to fulfill the unexpired term of Mr. Fox effective as of October 1, 1969.
3. That Mr. Louis Hutmire be elected Church Treasurer to succeed Mr. Fox for a 3 year term effective October 1, 1969.

Respectfully submitted,
John M. Mitchell, President
Synod's Board of Trustees

It was voted that the matter of salary for the new Church Treasurer be referred to the Finance Committee.

Synod by a rising vote expressed her appreciation to Chester R. Fox for his faithful service to the Church in the Treasurer's Office. The Clerk was instructed to write to him a letter expressing this appreciation. Chester R. Fox was made Treasurer Emeritus. It was voted that the Finance Committee consider a suitable gift for him.

The Report of Synod's Board of Trustees was adopted as a whole and is as follows:

REPORT OF THE TRUSTEES OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

The Trustees of the Synod of the Reformed Presbyterian Church of North America held three regular and one special meeting since last Synod with an average attendance of eight members.

During the year 1968, we purchased securities amounting to $76,306.01 and sold securities amounting to $68,580.73. In addition we placed mortgages amounting to $17,300.00 and for the Board of Church Erection mortgages totaling $28,800.00.

Your board sold the John L. Wright farm, Hutchinson County, Texas for $72,602.50, receiving $29,827.50 cash and a mortgage for $42,775.00 payable $10,000.00 per year at 6 and one half per cent interest.

At the present time a committee of the board is studying the by-laws of the Trustees of the Synod of the Reformed Presbyterian Church of North America with a view of amending them and bringing them up to date.

The present officers of the board are: John M. Mitchell, President; H. E. McKelvy, Vice President; and Chester R. Fox, Secretary-Treasurer.

We have the following committees: Investment Committee; H. E. McKelvy, John M. Mitchell, Raymond H. Stohner, and Chester R. Fox; Publicity Committee; Stewart M. Lee.

We are in the process of disposing of the Youngstown, Connellsville, and Portland Church Properties.

We have received a group ruling from the Internal Revenue Service, Washington, D. C., April 30, 1969, exempting gifts and donations to the Reformed Presbyterian Church (old school) and all of its subordinates from income tax.

We would like to express our appreciation to John M. Allen for his 46 years of service on Synod's Board of Trustees. He served as president for a number of these years. His guidance, interest, and council have been greatly appreciated by the board.

We received the following bequests:

John L. Wright; Denison, Kansas.

Widows and Orphans $3,407.64

Board of Church Erection	3,407.64	
Board of Christian Education	801.53	
Synod's Budget	1,405.28	
Synod for Distribution	25,054.53	$34,076.62
Anna C. McCullough; LaJunta, Colorado		
Foreign Missions	6,994.56	
Theological Seminary	6,994.56	
Ministerial Relief	6,994.56	
Southern Mission	6,994.56	
Women's Association	6,994.55	34,972.79
Anna M. Johnston, Los Angeles, Foreign Missions		2,217.64
Mazie Glasgow, Huntington Park, Calif., Foreign Missions		2,213.83
Dr. Edna L. Moore, Bloomington, Ind., Foreign Missions		4,991.64
		$78.472.52

Our books show the following:

Miscellaneous Invested Funds	$ 122,528.82
Annuity Funds	79,413.56
Securities (book value)	2,147,397.31
Mortgages	111,957.16
Total Endowments under our care of which $228,863.36 is for the benefit of Geneva College. In addition Geneva has $371,074.84 not invested through our office, on which they receive the dividends direct, making their total endowment funds on our books $599,938.20.	1,411,786.59
Earnings for the year ending December 31, 1968	190,565.45
Office Expense for the year ending December 31, 1968	18,524.27
Cash Receipts for the year ending December 31, 1968	513,858.86
Cash Disbursements for the year ending December 31, 1968	496,769.29
Market Value of Securities as of December 31, 1968	5,256,514.05
Market Value of Securities as of December 31, 1967	4,377,411.12

A dividend of $14.886 per participating share was paid to the Departments of the Church from the earnings of the past year.

Recommendations:

1. That the Annuity Fund of $1,578.32 of the Connellsville Congregation be distributed by this Synod.
2. Your Board would recommend the following distribution of the John L. Wright Estate: Foreign Mission Board, $10,196.12; Witness Committee, $2,775.02; Board of Christian Education, $4,769.78; and Miscellaneous Fund, $7,313.61.
3. The successors for Robert K. McConaughy, J. Howard Senior, and Raymond H. Stohner; whose terms expire at this meeting of Synod be elected.

Chester R. Fox,
Secretary

Louis Hutmire was elected to succeed Chester R. Fox in the Office of Stated Clerk to begin October 1, 1969 for a one-year term.

It was voted that the Board of Trustees bring to the next Synod a report of the job descriptions of the Stated Clerk, the Church Treasurer, and the Board of Trustees.

Elders present, not delegates, were made consultative members of the Court.

The Report of the Board of Foreign Missions was taken up. Item 1 was amended and referred to the Nominating Committee. Items 2 and 3 were adopted. The Report of the Deputation to Cyprus this Spring was read. Alvin Smith, Jr. spoke of the reasons for his resignation from the Mission Field in Cyprus.

Synod took recess in prayer by G. I. Williamson.

TUESDAY June 10, 7:30 p.m.

Synod reconvened in prayer by Luther McFarland.

The Roll was taken.

The Minutes of the previous session were read and adopted.

Lloyd Bailey and James Culver, ruling elders of the Orthodox Presbyterian Church, were introduced to the Court.

Mrs. R. H. George presented the Report of the Women's Association. It was pointed out that one minister, 6 ministers' wives, and seven of our missionaries are now in residence in the Home family with another minister and his wife, and another missionary coming soon. Tribute was paid to the excellent work of Dr. and Mrs. John O. Edgar during the last five years. The need for a new heating system and new laundry equipment make it necessary for the Women's Association to request $9,500. from the Contributed Budget this year; this request was forwarded to the Co-Ordinating Committee. The Report is received and is as follows:

THE REFORMED PRESBYTERIAN WOMAN'S ASSOCIATION
ANNUAL REPORT OF THE SECRETARY
January 1, 1968 — December 31, 1968

O give thanks to the Lord our God for all the gracious benefits He has bestowed upon our hearts. With thanks to our master, the Board of Directors of the R. P. Woman's Association presents the following seventy-second annual report to the church.

The Board of Directors, consisting of twenty-one members, has held twelve monthly meetings and five executive meetings during the year. The Board was saddened by the Home-going of one of its faithful and active members, Mrs. R. C. Fullerton in August. There was no one elected to fill this vacancy.

The following officers served in 1968:

President — Mrs. R. H. George

Vice-President — Mrs. Jay Wissner

Recording Secretary — Mrs. J. B. Willson
Corresponding Secretary — Miss Agnes Lytle
Treasurer — Mrs. T. H. Clarke
Assistant Treasurer — Mrs. L. E. Van Arsdale

Chairmen of Standing Committees served as follows:
Admissions — Mrs. H. E. McKelvy, Mrs. J. P. Hickey
Interment — Mrs. T. L. Walsh
General Planning — Mrs. J. P. Hickey
Donations — Mrs. D. E. McCracken
Sunshine — Miss Agnes Lytle
Inventory — Dr. Grace Martin

The members of the Board endeavor throughout the year to do their best, with the help of the Heavenly Father, to do the work to which they were elected by the Association. The task is made much easier with the excellent assistance of Dr. John O. Edgar, Superintendent, and Miss Etta Weatherford, Assistant Superintendent. The Board is deeply grateful to these two faithful Christian friends and their excellent staff of workers who give the Home family fine care and counsel. The staff needs daily prayer in upholding their hands in the difficult task which they carry so cheerfully. Complete monthly reports to the Board always make the members aware of the hours of work spent in the care of Home members.

The monthly bulletins are prepared by the Home office and sent to all congregations in an effort to keep the entire church informed about the Home, its members, and its functions. Those who do not receive copies may do so by contacting the Home office.

Due to increasing food costs the Board took action to increase the maintenance rates of each member on January 1, 1968 to $200 per month. This is the amount deducted from the sum presented by each member on admission. Since this time, the state has raised the minimum hourly rate of workers, so that at least two wage adjustments have had to be made. The cost of insurance and materials have also increased, so that once again costs for the care of an individual exceed our set rate.

REPORT OF THE SECRETARY

On May 10, 1968 the Corresponding Secretary, Miss Agnes Lytle, and her sister, Miss Ethel Lytle, gave a "green Tea" for the benefit of our Home. Despite a drenching all-day rain, many friends gathered, enjoyed a wonderful time, and Miss Lytle was able to turn over to the treasurer over $1,000.

In October, Donation Day dawned a beautiful day. The Home staff and committees had prepared well; the Home family and friends again had a fine time and donations were plentiful. We not only thank friends who made these days a success, but our hearts overflow with gratitude to our Heavenly Father who

supplies all our needs.

Upon the death of Mr. Edwin Tibby in July, we were informed that we were to share equally with the Seminary the balance of a trust fund set up for him by his mother, Mrs. Florence O'Neill Tibby. Our share of this trust was $56,682. This amount was taken in kind and placed in an endowment fund bearing Mrs. Tibby's name.

This year the Board gave five ninetieth birthday parties. Each nonagenarian was honored in the month she reached ninety. At a party in October we again honored all who had reached 90 in 1968 with special speakers chosen by each honoree. One-fourth of our members have reached ninety years or more. Truly the Lord has blessed these Christian friends with long, useful lives.

One new member, Mrs. Margaret Willson McFarland, was admitted in August. There were three members removed by death, Miss Eva Hamilton on February 20, Mrs. Margaret Gloss on October 29, and Mrs. Margaret Kennedy on December 23.

The Board acknowledges, with thanks, Dr. Edgar's "extra-curricular" activities. He has planned and executed major maintenance projects, and minor repairs in addition to his regular duties.

There have been necessary replacements purchased to provide attractive furnishings for the Home. New drapes for the dining room, chapel, library, conference room and the Tibby house have been secured.

The Board has been concerned that we retain our status as a resident home under state regulations. Any change in status would increase the state restrictions on the Home operation. The Board has sent communication to the State Welfare officials reaffirming our desire to retain our current status of a resident home.

The threat of taxation of church-related homes and non-profit institutions is a very vital concern. The Board urges your support and prayers that the current laws will not be changed. We urge that the church-at-large actively lends support to our Home to continue the vital relationship necessary in these times of uncertainty.

Any members of the Reformed Presbyterian Church may become a Life Director of the Association by the gift of one hundred dollars at one time, and an Honorary Member by the gift of fifty dollars at one time, or a Life Member by the gift of twenty-five dollars at one time. By the same donations, one may be named Life Director, Honorary Member, or Life Member "In Memoriam".

By the gift of twenty-five dollars, one has become a Life Member "In Memoriam": Mrs. R. C. Fullerton — by Mr. and Mrs. T. H. Clarke.

Respectfully submitted,
Erla D. Willson (Mrs. J. B. Willson)
Recording Secretary

The Report of the Board of Foreign Missions was taken up. Items 4-6 were adopted. Charles Chao spoke about the opportunities for mission work in Taiwan; he presented a resolution that the Church continue to consider re-opening a ministry to Chinese people in Taiwan; the resolution was adopted. The Report of the Board of Foreign Missions was adopted as a whole and is as follows:

REPORT OF THE BOARD OF FOREIGN MISSIONS

"...Repentance and remission of sins should be preached in his name among all nations." Luke 24:47.

It is with a deep sense of our responsibility in fulfilling the commission given to us by Christ and our denomination to carry the gospel into other lands that we make this report to you. We realize the need that there is for keeping the Church informed of our activities in order that we might have the support of your prayers and of your giving. Also, we want to express our gratefulness for the working of the Lord in bringing forth candidates for this mission work.

Journeying Personnel

Mr. Richard Ayres, Mr. Daniel Copeland, Miss Kathryn Elliott and Mr. William Sterrett left for Cyprus on August 2, 1968. They stopped in Ireland for a few days while enroute.

Miss Oreta Everett arrived home on August 15, 1968 from Japan for a six months furlough. She returned to Japan on February 18, 1969.

The Rev. James Pennington flew to Japan on September 19, 1968 to resume his work among the Japanese.

Mr. and Mrs. (Winnifred Wilson) Alan Nelson travelled to Australia following their marriage in Cyprus and are residing there for the present.

The Rev. and Mrs. Gene Spear and family are to come home on furlough in June after an extension of their regular term. They have been on the field for seven years.

The Rev. and Mrs. Thomas Hutcheson are to arrive on furlough this summer after a regular term.

Miss Orlena Lynn is to begin her furlough in October and will be home for six months.

Three C. C. C. candidates have been in training during the past year and upon successful completion of their Training Course, we expect them to leave for the field the first of August. They are Mr. William Edgar of Broomall, Miss Carol McBurney of First Beaver Falls and Mr. Ronald Stegall of Topeka.

The Rev. and Mrs. Alvin W. Smith, Jr. and family returned home from Cyprus on February 24, 1969.

Cyprus

We are grateful for the peace which reigned on the island

during 1968. This has given our personnel there the opportunity to work freely among the people.

Miss Ruth Reade, Mr. and Mrs. Kenneth Sanderson and Miss Kathyrn Elliott have been working in the school in Nicosia. Miss Pitsa Zingas who graduated from Geneva College returned to Cyprus and has been teaching in Nicosia. The teaching loads of Mr. and Mrs. Sanderson have been lightened so that they will have time for language study and for Bible Study in some of the homes.

Rev. C. C. Christou has had to give up the work of the Bread of Life Bookstore but has continued to preach and to speak in the schools. We are grateful to the Lord for the degree of strength that he has had and are glad that he was elected as Moderator of the Cyprus Commission.

Mr. Thomas Edgar and the Rev. and Mrs. Hutcheson have continued to teach in the Larnaca School. Mr. Hutcheson has been active in preaching and in other areas of leadership. Mr. and Mrs. Hutcheson were able to spend their vacation last year in the United States in June due to the generosity of friends.

Mr. Ayres, Mr. Copeland and Mr. Sterrett have been working and teaching in the Larnaca area. Mr. and Mrs. Smith were living in Larnaca and were studying the Greek language. Mr. Smith was preaching but we tried to limit his other work so that he could master the language. We were sorry to have to report their return home but we want them to be working where the Lord directs.

Two conferences were held during the past summer. While they were small, definite fruit was received. A Vacation Bible School was held again in the village of Ormidhia and Bible Studies have continued in this village. We are grateful for reports of both boys and girls in coming to Christ and of the opportunities our workers have had in building them up in their faith.

A deputation was sent out to Cyprus in March with the purpose of reviewing the work carried on there. We believed that we were at a point when we needed to make definite plans for the future of the work in Cyprus in order that we might use personnel and funds to a greater advantage in building the Church of Christ on the Island.

Japan

The return of Mr. Pennington to Japan has strengthened our work there and has given us the opportunity to free the Spear family for a much deserved furlough. However, we believe that we need to urge the Church to pray that the Lord will provide another minister for the work in Japan if we are to carry on the work effectively. We are grateful for the beginning studies for the ministry by Mr. Fujimoto and for reports of other men considering the ministry. We believe that national ministers are of utmost importance in building the Church.

The Spear family has continued to live and work in the Okamoto area and the mission house has been the place of worship for the Keiyaku Group. Mr. Pennington has been living in the house which is on the property that the Keiyaku Group purchased last year, and he has been studying Japanese and has been gradually re-entering the work, looking forward to taking over Mr. Spear's responsibilities when he leaves on furlough.

Miss Eleanor Faris has been living in the Tarumi house and supervising the work there. Progress has been made during the last year in stabilizing the Sabbath School and seeing growth in the lives of members and inquirers in that area.

Miss Orlena Lynn has continued to work in the Book Room and she is now living in the Book Room apartment. She helps in the work of the Higashi Suma Congregation.

Before her furlough Miss Everett was working with the Keiyaku Group. She, along with the rest of the missionaries, uses English classes to gain contacts.

Mr. Masunaga faithfully leads the Higashi Suma congregation and along with his elders gives guidance in planning and carrying on our outreach in Japan.

Your Board

We are in the midst of the revision of our manual in order to bring it into line with policies established and up-to-date with present day means of travel and procedures. We realize the need for keeping the Church informed of changes made and also of the difficulty in educating the Church as to the need for such changes.

The work on the histories of our Mission Fields is progressing slowly. Publishing is not a natural part of our work so we are having to learn as we progress.

Synod directed our Board to pursue with diligence the possibility of re-opening the ministry to the Chinese people in Taiwan. The Board is confronted with three important related issues.

1. That we have been unsuccessful so far in recruiting sufficient personnel for our Japan field.
2. That our proposed Budget for 1969 was cut by Synod by the amount of $9,000.
3. That our Board began the year with an overdraft of $10,000.

We are not writing off the idea but we do not consider it wise to undertake additional work. We believe that we should concentrate our efforts in existing fields.

Our Publicity Committee has been active in promoting Synod's Budget as we were authorized to do at Synod last year. The committee has also sought to upgrade our publicity work in the **Covenanter Witness** and to consider other areas of publicity.

We continue to support the Reformation Translation Fellowship in the work that they are doing through our Budget

but have little contact with the actual work that is being done.

We want to express our appreciation to each congregation and each member for the support that you have given in this important work. We are sorry that we have not had sufficient missionaries at home who could give first hand information to you during the last two years. With more missionaries home on furlough this year and in the future we hope to be able to supply your needs.

Recommendations:

1. That since the terms of Niclaus Hagmann, Rev. E. R. Hemphill, Rev. R. A. Henning, Mrs. C. F. Millican, Rev. R. W. Nickerson, William Ramsey and Rev. J. P. Wilson expire, their successors should be appointed.
2. That the Cyprus Commission be appointed and consist of C. C. Christou, T. M. Hutcheson, E. P. Djaferis, W. K. Sanderson and any ordained minister approved and sent to Cyprus by the Board.
3. That the Far East Commission consist of all ordained ministers in Japan and one elder from each Japanese congregation.
4. That Synod authorize an appeal for teachers-personal workers under the Christian Corps for Cyprus for a term of at least two full years on the field.
5. That Synod authorize an appeal for a minister to work in Cyprus.
6. That Synod authorize an appeal for a minister to work in Japan.

Synod adopted the recommendation of the Cyprus Commission that Euclid P. Djaferis and the Rev. T. M. Hutcheson be appointed to succeed themselves as Trustees of the Peponiades Trust Association, Ltd. for a three year period until 1972.

Synod was adjourned in prayer by Herbert A. Hayes.

WEDNESDAY, JUNE 11, 8:45 a. m.

Synod met pursuant to adjournment on Wednesday, June 11, at 8:45 a. m., and was constituted in prayer by Wilbur McElroy.

The Roll was taken.

The minutes of the previous session were read and approved.

Joseph M. Fleming, an elder of the Seattle congregation was presented to the Court in recognition of his completion of 50 years of service as a ruling elder.

An offering to help to defray the expenses of Synod was received and amounted to $307.50.

Paper Seven was adopted and is as follows:

In view of the fact that the Synod of 1970 will be meeting in connection with the denominational conference at Carleton College;

And considering that under similar circumstances in 1966

the Synod limited itself as to the number of sessions it would meet and the business it would attempt to handle;

We hereby request that the Docket of the 1970 Synod be arranged in general harmony with the plan that was adopted by the 1965 Synod (Minutes, pp. 21, 22). This plan calls for Synod to meet only in the mornings, leaving the afternoon and evening free to participate in the general conference program.

D. Howard Elliott
Bruce C. Stewart
Roy Blackwood, Jr.
Edwin C. Clarke
W. A. McElroy
Kermit S. Edgar
Robert H. McFarland
Claude C. Brown
John H. Tweed
J. Renwick Wright
Herbert A. Hays
E. Clark Copeland

Paper Eight from the Los Angles Session dealing with divorce and remarriage was referred to the Judicial Committee to decide its disposition.

Paper Nine from the Cambridge Session regarding the publication of Clark Copeland's thesis was referred to the Publication Board with the financial item referred to the Finance Committee.

The Report of the Board of Publication was taken up item by item. Item 1 was referred to the Finance Committee. Item 2 was referred to the Nominating Committee. Item 3 was adopted. Item 4 was laid on the table until the Report of the Committee to Consider Paper Six. The Report was adopted as a whole and is as follows:

REPORT OF THE BOARD OF PUBLICATION

The Board of Publication desires to express its thanks to God for His help and guidance this past year.

The Board's appreciation is extended to Dr. M. W. Dougherty, editor of the **Covenanter Witness**, and to Dr. J. G. Vos, editor of the **Blue Banner Faith and Life**, for their work this past year.

The Covenanter Witness is now being published fifty weeks of the year, with two weeks allowed for vacation time for the Editor and Printer.

The Board has studied the matter of publishing **The Covenanter Witness** on a bi-weekly basis. A survey was made as part of this study. The results of the survey and the conclusion of the Board was to recommend that the **Covenanter Witness** continue to be published on a weekly basis. To publish on a bi-weekly basis would not appreciably reduce the cost without

drastically reducing the amount of material published. It would also slow up the flow of news and information to the readers. Though some suggestions for improving the **Witness** were made, it was felt that few of these necessarily involved the frequency of publication.

An index to the Constitution of the Church has been prepared by a committee consisting of M. W. Dougherty and A. D. Robb, and is ready for the disposition of Synod. The Board thanks these men for their long hours spent on this project.

Some members of the Board held informal conversations with some members of the Board of Christian Education for preliminary exploration of areas of cooperation between the two boards.

Several items of interest from the report of the Editor of the **Covenanter Witness** to the Board are here quoted.

"We would again express our thanks to our regular contributors, who have been faithful in their work. We did appreciate the good work of Rev. John McMillan, who sent well-prepared manuscripts for the Glimpses of the Religious World regularly for three years. With the beginning of 1969 this page has been prepared by Mr. Darrell Parnell of Topeka and he has been doing a good job.

"Mrs. John McCrory, upon request, has furnished us with quite a number of short articles which she is pleased to call THAT SERVES TO REMIND ME. These we use from time to time.

"We have been very grateful for the splendid cooperation of Junior sponsors in sending material for the Children's Corner page throughout much of this past year. This series is now practically complete.

"We appreciate the cooperation and work of our printer.

"Thanks should also be expressed to the ministers who have been so helpful in sending correct addresses of members upon request. Congregational subscription agents deserve much credit for their faithful work year by year.

"The total circulation of our paper is 2330. We are sorry to have to report a loss of 43 paid subscriptions this year. More than half this number were lost when one congregation required individuals to pay for their own subscriptions rather than paying the whole bill from the congregational treasury. There has been no marked loss due to the increased price of subscriptions, however.

"The Board of Evangelism has not put out a special issue this year, but they have contributed a series of articles instead and have prepared one 4-page insert with others to follow.

"Scrutiny, the 4-page insert prepared by the young people's staff has appeared monthly, with one exception.

"The editors of **The Covenanter Witness in Scotland and**

Ireland asked permission to reprint whatever they might choose from 'The Scribe With a Hard Pencil' in their paper under the heading, 'In the American Idiom.' With the concurrence of the writer, the permission was granted. A request came also from **The Young Calvinist** for permission to reprint an article on Bible Study by Dean Smith, which was granted."

The present officers of the Board are Paul Faris, President; Paul Wright, Vice President; Kenneth McBurney, Secretary; and Donald Fee, Treasurer.

A copy of the financial report of the Board is attached, for reference to the Committee on Finance.

Following this report an editor for the **Covenanter Witness** should be elected for a term beginning September 1, 1970. The board is placing in nomination the name of the incumbent, M. W. Dougherty, for a one year term instead of the usual three, during which he will have reached the age of 70.

Recommendations:

1. That the salary of the Editor be increased by $1,000.
2. That successors be chosen for D. H. Elliott, Paul E. Faris, Donald Fee, and Donald Felker, whose terms as members of this Board expire with this meeting of Synod.
3. That Synod elect an Editor for **The Covenanter Witness** to a term beginning September 1, 1970. The Board nominates M. W. Dougherty for a 1 year term.
4. That Synod consider the disposition of the Index to the constitution which has been prepared.

Respectfully submitted,
Kenneth A. McBurney, Secretary

THE COVENANTER WITNESS
Treasurer's Report
Period Ending December 31, 1968

Balance 1-1-68		$1,027.91
Receipts 1-1-68 Thru 12-31-68		
Subscriptions — Congregations	5,806.98	
Subscriptions — Individuals	506.25	
Budget — 1967 Carryover	5,465.00	
Budget — 1968 (Received Thru 12-31-68)	8,115.00	
Kansas Power and Light Dividends	560.00	
Kansas City Power and Light Dividends	42.75	
Advertising	55.00	
Income From Endowment	1,927.43	
Payments on Patterson Press Note	1,675.00	
Interest on Patterson Press Note	365.00	
Miscellaneous	281.52	
Total Receipts		$24,799.93
TOTAL		$25,827.84

DISBURSEMENTS 1-1-68 Thru 12-31-68		$23,646.54
First National Bank — Sterling, Kansas		$2,181.30
DISBURSEMENTS CLASSIFIED		
Editor's Salary	4,700.00	
Editor's Housing Allowance	1,200.00	
Patterson Press	14,837.48	
Synod's Treas (Patterson Press Note Payments)	1,675.00	
Blue Banner Faith and Life	350.00	
Postage	469.39	
Telephone	25.67	
Dues and Subscriptions	91.46	
Editor's Pension Assessment	141.00	
Office Expense	17.96	
Miscellaneous	138.58	
Total	$23,646.54	

Donald C. Fee
Treasurer

It was voted that the Board of Publication:

1. **Establish criteria both theologically and practically for the choosing of a new Editor for "the Covenanter Witness" and report them to the next Synod.**
2. **Develop a plan for the training of the Editor and the provision of other adequate staff, and report that plan to the next Synod.**

M. W. Dougherty was nominated by the Board of Publication as Editor of "The Covenanter Witness" for a one year term beginning September 1, 1970. The nominations were closed. M. W. Dougherty was elected unanimously by a standing vote of the Synod.

The Report of the Witness Committee was brought up item by item. Items 1 and 2 were adopted, and S. E. Boyle was heard. John Schaeffer, the President of the Committee, and Dr. Peter Y. DeJong of the Christian Reformed Church were given the courtesies of the floor. Item 3 was amended and adopted. Item 4 was adopted. Item 5 was referred to the Nominating Committee. Item 6 was adopted and referred back to the Committee for appointment. The Report was adopted as a whole and is as follows:

REPORT OF THE WITNESS COMMITTEE

The Witness Committee, as reorganized by Synod in 1968, has been concerned primarily with the increasing difficulties which have beset efforts to testify of the kingly authority of Jesus Christ to the people of the United States and to their representatives in Congress. Illustrative of these difficulties is the response to a letter prepared by Dr. Boyle and sent to 501 members of both

houses of Congress. The envelope, sent first-class, contained a personalized mimeographed letter, a card with the Christian Amendment and basic reasons for it, and a questionnaire which the members of Congress were requested to answer anonymously. The questionnaire was returned by 13 out of the 501 recipients. Four opposed the Christian Amendment, five favored constitutional recognition of God but not of Christ, and three favored a constitutional recognition of Christ, while one wrote a letter in which he abstained from a decision until the matter reached Congress in the orderly way through an appropriate committee.

In consideration of this response, and of the further experience of Dr. Boyle during four trips to Washington and numerous calls on the offices of members of the 91st Congress, the Christian Amendment Movement Executive Committee has met several times to restudy the entire task.

As a result, a subcommittee is working to revise the constitution of the CAM; the suggested revision will be considered by the full Executive Committee. The Executive Committee also recommended that Dr. Boyle give a year following the next annual meeting of the CAM to a study of all matters pertaining to the CAM.

The Witness Committee, after considering the action of the CAM Executive Committee, voted to request Dr. Boyle to devote a year to study and writing to develop Biblical principles for the political and social responsibility of the Christian community. The Witness Committee hopes that one result of such study might be several specific alternatives for the Committee to consider.

The Committee wishes to commend Dr. Boyle and Miss Boyd for their diligent and dedicated work in the Christian Amendment Movement.

The Committee has planned for extended meetings to discuss ways of witness to the distinctive principles of the church. Since the CAM has ceased radio broadcasting activities and has recalled the master tapes from the distributor, these tapes as well as other materials could be made available to congregations for use by study groups. These and other possibilities will be under consideration, and ideas and suggestions are solicited.

We recommend:

1. That either the Sabbath before Memorial Day or the Sabbath before the Fourth of July be designated Christian Amendment Day and that our pastors be requested to preach on our nation's duty to Christ and to use the bulletin cover furnished by the Christian Amendment Movement.
2. That S. E. Boyle be heard on the floor of Synod in connection with this report.
3. That Synod appoint two delegates to an announced Social Action Congress at Dordt College, Iowa, July 8-10, 1969.

4. That Synod authorize the Witness Committee to employ as temporary assistance Mr. William Edgar, of the Cyprus Corps, during the next seminary year.
5. That successors to R. M. Adams, J. M. Caskey, and M. W. Martin, whose terms expire with this Synod, be appointed.
6. That Synod appoint a special delegation to seek an audience with the President of the United States, Richard M. Nixon, in order to present to him personally the solemn obligation of governments and nations to obey Almighty God, to honor His Son the Lord Jesus Christ, and to rule in accord with the Word of God.

Respectfully submitted,
J. B. Schaefer, Chairman

Synod asked the Witness Committee to prepare a tract on the subject of worship.

A Resolution by J. Milford Hayes that 2 C. A. M. tracts be given to each worshipper on C. A. M. Sabbath, and they be urged to read and study carefully then pass on to 2 friends outside the church, was adopted by the Synod.

The Report of the Board of Superintendents of the Theological Seminary was read and taken up item by item. Item 1 was adopted. Item 2 referred to the Nominating Committee. Item 3 was referred to the Finance Committee. Item 4 was adopted and S. Bruce Willson was heard. The Report was adopted as a whole and is as follows:

REPORT TO THE 1969 MEETING OF SYNOD FROM THE BOARD OF SUPERINTENDENTS OF THE R. P. SEMINARY

The 158th year of the Seminary was an active year which witnessed God's continued blessing on the church's program of preparation of ministers and missionaries. The Board is deeply grateful to God for His guidance and to the church for its loyal support.

Students

At the Commencement exercises on May 13, 1969 the diploma of the Seminary was granted to Bruce C. Hemphill, C. Knox Hyndman (in absentia), Paul M. Martin and James M. Wright. The following were certified to the Board of Foreign Missions as having met successfully the academic requirements of the missions candidate course: William J. Edgar, Carol M. McBurney and Ronald H. Stegall.

Other Reformed Presbyterian students in the Seminary included Wayne Duffield, who expects to complete his course of study in December, 1969; Lee P. Bittner, III, who was certified for licensure and advanced to the third year; Ronald Homa, who was certified to his presbytery as having completed 54 hours;

Robert Henninger, who was advanced to the second year; Robert Willson, who was certified as having completed 20 hours; and J. Melvin Vos, who was certified to his presbytery as having completed eight hours toward the requirements for ordination as suggested by Presbytery. In addition, six non-Covenanters took work this year as regular students and three as auditors.

Faculty

Roy C. Fullerton, having faithfully served the Seminary as Professor of Systematic Theology and in other capacities for two decades, reached the retirement age this year. However, Mr. Fullerton has kindly consented to teach, with a slightly reduced load, for one more year. This will permit Wayne R. Spear, who is being nominated to succeed Dr. Fullerton, an additional year of full-time study toward his Ph.D. Mr. Spear has completed work for his M.Th. at Westminster and is making good progress in his doctoral program which is being jointly sponsored by the University of Pittsburgh and Pittsburgh Theological Seminary.

E. Clark Copeland is progressing well toward his Th.D. at Concordia Seminary in St. Louis. He was relieved of the teaching of two courses in his department of Biblical Languages and Literature through the assistance of James D. Carson and Robert B. Tweed. However, Mr. Copeland taught two courses in the Missions Candidate program.

S. Bruce Willson continued a team-teaching approach in the Practical Theology courses in order that the students might be exposed to the knowledge and experience of persons who are active pastors or directly involved in the life of the church in other ways. During this year 14 different pastors, one church administrator, and one layman were employed.

Kenneth G. Smith continued to teach the course in Reformed Evangelism.

The Board commends Mr. Willson for his able administrative leadership as President of the Seminary and the other members of the faculty along with him for their faithful teaching.

Missions Candidate courses were taught this year by Samuel E. Boyle, E. Clark Copeland, Robert A. Henning, Mr. and Mrs. Wilbur Weir (the latter being assisted by E. P. Christulides in the Conversational Greek course) and Mr. Willson.

The guest lecturer at the Spring Lecture Series was Kenneth S. Kantzer, Ph. D. Dean of Trinity Evangelical Divinity School, Deerfield, Illinois.

Seminary Self-Study

A survey of recent alumni was conducted by John Dale Russell of the Board and will prove helpful in evaluating the Seminary program. The Board appreciates the cooperation of the high percentage of alumni who responded to the questionnaire sent to them. On May 29 Warren D. Evans of the Bureau of In-

stitutional studies, Department of Public Instruction, for the State of Pennsylvania visited the Seminary to discuss the efforts of the Institution to gain approval to grant degrees. Mr. Evans provided guidance and indicated that he will make a second visit as soon as the Seminary can be ready for it. The Board is encouraged by this contact.

The Seminary Faculty is continuing a study of the curriculum and presented a progress report to the Board at its May meeting. John M. Mitchell continues to serve as a consultant on the fiscal policies of the Seminary.

Finance

The Treasurer's report for 1968 indicates that the income in the current account exceeded our expenditures by $4872. Special gifts to the Seminary have included a gift in stock from William Boyd Duff of Wilkinsburg with a cash value of $1653; a bequest from the estate of Mrs. Anna C. McCullough of $6995; a gift of $500 to the Endowment Fund from Mr. and Mrs. E. S. Dill of Orlando; matching funds from the Ford AID Fund (1969) of $3110; and miscellaneous gifts designated for special equipment in excess of $600.

In 1958 Synod guaranteed to the Department of Public Instruction, Commonwealth of Pennsylvania, a mininum contribution to the operating expenses of the Seminary of $20,000 yearly. When Warren Evans visited the Seminary he inquired why Synod had not kept this agreement every year. (The action of Synod is recorded in the minutes of Synod, 1958, page 49.) If the Seminary is to meet proper standards in its quest for degree-granting authority and a general concern to upgrade its program it is very important that Synod honor this commitment.

Recommendations:

1. That Synod proceed to the election of a full-time faculty member for the chair of Systematic Theology effective June 1, 1970. The nomination of the Board is Wayne R. Spear;
2. That the successors of Norman M. Carson and Willard G. McMillan of the Board class of 1969 be elected (the Board suggests that they succeed themselves);
3. That the salaries of the Seminary professors be adjusted as follows, effective January 1, 1970:
   S. Bruce Willson, from $8250 to $9000, of which $2500 is designated as housing allowance;
   E. Clark Copeland, from $7400 to $8150, of which $2500 is designated as housing allowance;
   Roy C. Fullerton, $3200 for the period of five months, January through May, 1970, of which $1042 is designated as housing allowance (This is based on the salary he is receiving in 1969);
   Wayne R. Spear, beginning June 1, 1970, at the annual rate

of $7500, of which $2500 is designated as housing allowance;

4. That S. Bruce Willson, President, be heard on behalf of the Seminary.

Synod proceeded to the election of a Professor of Systematic Theology for the Seminary for a seven-year term, beginning June 1, 1970. Wayne Spear was nominated by the Board. The requirements of presenting his qualifications in writing prior to his election was waived by the Synod and an oral statement was made on Wayne Spear's progress with the understanding that written qualifications will be supplied to the Clerk to place in the Minutes. Lester Kilpatrick led in prayer. Synod voted by ballot, and Wayne Spear was elected.

The Report of the Board of Pensions was taken up. Item 5 was amended and adopted. Item 6 was adopted. The report was adopted as a whole and is as follows:

REPORT OF THE PENSION BOARD

We are thankful to God for his continued blessings to our church; for the faithful workers who have devoted their years to the ministry and to missionary effort. We are thankful as a Pension Board that we can use the means provided by the church to help finance the retirement years of these people.

We record with sorrow the passing of Lloyd M. Edgar who has served as President of our Board for the past twenty years. He was faithful in attending the meetings. He had a wide acquaintance among the ministers and missionaries of our church. He brought to bear as President wise counsel, good judgement and a sense of humor that made it pleasant to serve with him.

The two oldest ministers of our church have died during the past year, Dr. Samuel Edgar at the age of 96 and Dr. Julius Kempf at 94 years. At the present time there are seven retired ministers who are receiving $90.00 per month pensions from the church. Last year the total paid out for pensions under the Ministerial Relief Account was $8580.00. Several more ministers have reached age 70 and are eligible for pensions when they retire and request them.

Fifteen persons are receiving pensions from the Widows and Orphans' Dept. With one exception, these payments amount to $60.00 per month. The amount paid out last year in this department was $11,850.00.

In addition, three retired missionaries are receiving $60.00 per month pensions and five other retired missionaries receive supplements from the Pension Plan Account to bring their pensions up to the regular standard. Pension disbursements from this account last year totaled $2580.00. The Pension Board has developed two proposals for Synod's consideration. These will

be considered separately from our regular report. The first is a proposal for a Pension Benefit Fund which seeks to remedy an inequity for the group of older ministers who contribute to the Pension Fund but do not have Insurance contracts.

The second proposal seeks authority and finances to increase Pensions for widows and for retired single missionary workers.

In the area of Ministers Pensions, we believe our funds in Ministerial Relief justify an increase in these payments of $10.00 per month to make possible pensions of $100.00 per month beginning in 1970 for our retired ministers and retired married missionaries.

In another area, in connection with the Union of the Associate Presbyterian and the Reformed Presbyterian Churches to be consummated at the Synod Meeting in 1969, the Pension Board would present the following recommendations to carry out the provision of the merger.

Recommendations:

1. To carry out item 5, (page 39, **1968 Minutes of Synod)** we recommend that the pension of Mrs. Nellie McBee, Washington, Iowa, be set at $60.00 per month beginning July 1, 1969 and that it be paid from the Widow's and Orphan's Account.
2. To carry out item 6, we recommend that regular Insurance Pension Contracts be offered to Rev. Ray Blair and Rev. Paul Hindman in order to enroll them in the Pension Plan.
3. That annual assessments of 1 per cent of salary from the minister and $1.50 per communicant member from congregations of the former Associate Presbyterian Church be paid into the Pension Fund, beginning as of July 1, 1969 and at one-half the yearly assessment for 1969.
4. We would recommend the name of Rev. Ray Blair to Synod's Nominating Committee to fill the unexpired term of L. M. Edgar.

Other Recommendations:

5. We recommend that the Pension Board be granted authority to increase pensions for retired married ministers and married missionaries and lay workers to $150.00 per month beginning Jan. 1, 1970.
6. That the congregational assessment be increased to $2.50 per member, beginning in 1970.

The terms of Robert Baird, T. E. Cummings and Rev. R. B. McCracken expire in 1969 and their successors should be chosen.

Respectfully submitted,
J. Ralph Wilson
Secretary Board of Pensions

The Proposal for Increasing Widow's and Single Missionary Workers' Pensions brought in by the Board of Pensions was taken up. Item 1 was amended and adopted. Items 2 and 3 were adopted. The report was adopted as a whole and is as follows:

A PROPOSAL FOR INCREASING WIDOWS' AND SINGLE MISSIONARY WORKERS' PENSIONS

The Synod of 1966 approved a recommendation of the Pension Board, that Pensions for the Widows and Orphans' Department be increased from $50.00 to $60.00 per month beginning Jan. 1, 1967. This has been extended to include the single retired missionaries whose pensions are provided or supplemented from the Pension Plan Account.

Since that time, Synod has approved an increase in pensions to married retired ministers, in two steps: first, to $80.00 per month; and, effective January 1969, to $90.00 per month. This actually gives this increase to all the ministers now receiving pensions, and also the same benefit to our retired married missionaries. In effect they have received a 50 per cent increase in their pensions, the justification being that there were two persons to support on this amount — rather than one.

It would seem that our next step in increasing pensions should be directed toward the widows of ministers, and retired single missionaries. There has been an increase in the cost of living. Also in the cost of medical and health care. This is especially true of those in Retirement Homes or Nursing Homes. Social Security and Medicare benefits have been increased somewhat; but this covers only a part of the expense. Some of our retired workers do not have any Social Security; and others have just the minimum amount.

To increase assistance in this area is very difficult. First, there are a large number to be helped — 20 persons at the present time. Second, we have to depend on Synod's Budget for a substantial part of our present payments. Synod granted $6500.00 to the Widows and Orphans' Department last year (1968) from the Budget. But there are so many pressing needs seeking funds from the Budget that it is increasingly difficult to secure greater askings. And the Widows and Orphans' Endowment, although increasing somewhat, is not at all adequate for the growing needs in this area. And these people have no voice on the floor of Synod except through the Pension Board.

If the needs of our widows and retired single missionaries are as serious and extensive as we believe them to be, we should endeavour in some practical way to find income to meet this need. Here is one suggested way we might attack the problem.

First, we should decide on the level of pension to strive for. As a practical suggestion, suppose we set our goal at $80.00 per month instead of the present $60.00 pension. An increase of $20.00 per month for 20 people is $400.00 per month or $4800 per year. This is what this increase would cost annually.

Second, what source of funds could we utilize to provide this income? For some years the Pension Board has been building up the Pension Plan Investment Account. The funds placed in this

account, plus interest received and accumulated dividends that have been reinvested now amount to $78,129.00. It would be possible to invest $20,000 more from the Pension Plan Account if the Pension Board and Synod believed this was the best use to make of these funds. Then instead of reinvesting the income each year we could use as much of it as necessary to increase pensions now.

We would have to ponder that there may be considerable difficulties in doing this. The Board would have to decide what it believes the greatest need in this area really is. It would be necessary to clear with Synod's Board of Trustees as to whether any legal barriers were involved; or what financial objections might be encountered. One obstacle has been removed by the action of the 1968 Synod (see Minutes, p. 42) in dropping the Educational feature of the Investment Plan Account. Also, would this jeopardize future needs in other areas? The Board should give careful consideration to these problems.

If the Board favors the proposal here outlined, then the following recommendations might be in order, to put the plan into effect.

1. We recommend that the Pension Board be granted authority to increase Pension Payments to Widows and Orphans of ministers and to retired single missionaries, from $60.00 per month to $100.00 per month, beginning January 1, 1970.
2. We recommend that the Pension Board be given authority to finance this increase from current earnings, in the Pension Plan Investment Account.
3. We recommend that $20,000 from the Pension Plan Account be transferred to the Pension Plan Investment Account, and be invested by Synod's Board of Trustees for the benefit of the Investment Account.

The Report of the Board of Home Missions and Church Extension was taken up. Item 4 was approved. The report was adopted as a whole and is as follows:

THE REPORT OF THE BOARD OF HOME MISSIONS AND CHURCH EXTENSION

for the Synod of 1969, covering work done during 1968.

The Board held five regular meetings during the year, with three special meetings at Synod time last year (1968). The officers of the Board, elected in September are: President, J. O. Edgar; Vice President, Harry Wilson; Corresponding Secretary, Mrs. Charles McKissock; Recording Secretary, M. W. Martin; Treasurer, C. R. Fox; Publicity, Mrs. Willard Harsh.

The work of the Board is divided into four general areas and four committees consider these areas and make recommendations to the whole Board. We will consider the work under these headings.

The Southern Mission

1968 marked the 25th year of service at Selma for Rev. Claude C. Brown, D. D. Dr. and Mrs. Brown have exerted a great influence for good in the community thru the Church and the Mission there during all these years. Dr. Brown is a recognized leader in the community and has been serving the Lord and the Church faithfully and in a unique way specially during the recent troubled years. He has continued to carry on work with the Scouts and other groups in the area. The kindergarten is an excellent source of contact with the people of the community.

The Browns have moved into their new home. The former parsonage is being used as a library and youth and education center. The used clothing work is a continuing source of service to the community.

Pray for Rev. and Mrs. Brown and the work there.

The Indian Mission

A local minister of the Reformed Church of America preached at the mission during the early part of 1968. Midwest Presbytery provided preaching occasionally for the mission. Rev. and Mrs. Philip Martin took up the work there in August 1968 and have been working energetically since then. They have had opportunity to speak in some of the schools in the area. They are also conducting fellowship Bible Studies in Oklahoma City every other week.

Pray for Rev. and Mrs. Philip Martin and the work at the mission.

Aid-Receiving Congregations

We have a number of struggling congregations which need our prayers and financial support. In 1968 there were 13 congregations that received aid amounting to $28,645. Some of these would be classed in the "New Work" department. With the increase in the minimum salary this figure will also increase. In some cases the Board has recommended that the minister seek part-time employment rather than for the Board to meet the minimum salary. In some cases the minister has part-time employment and so we do not feel obligated to meet the minimum salary scale there.

The Board tries to consider prayerfully each situation to make a fair and beneficial arrangement. Pray for these congregations and the workers that they may be strengthened in their service, and for the Board that we may be given wisdom in handling these matters.

New Work (about 10 years or younger)

This is the area that lends itself to publicity. We cannot possibly tell of all the activity going on here, but churches are being built, groups are growing, activity is evident and productive.

Park City ('59), now ten years old, is going thru a critical period. They now have a new pastor as of December, 1968. Manchester is trying to finish their building program. Marion ('62), is continuing to press forward with personal contacts and Bible Studies. North Hills (moved in '64) continues to reach into the community with increasing success. Indianapolis ('64) continues to reach students and carry on its training programs. Lawrence ('66) is developing its work with students and enlarging its fellowship. Lafayette ('67) was organized as a congregation November 20, 1968 and is showing dramatic growth. Beaver Area ('67) is continuing its ministry and hopes to break ground in the near future.

Most of these new congregations receive aid. Some do not. Some are repaying loans received from other departments of the Church. The Board has been able to help some with particular needs — to Lawrence, $3,650.; to Lafayette, $2,100.; and to Manchester, $2,000. during 1968.

Continue to pray for these groups and the workers that they may continue to grow and effectively proclaim the gospel of Jesus Christ.

The **Summer Christian Service** Program of the Board was launched in 1968. There were four Seminary students and one College Senior who took part in this program. The program cost $2,676. which paid for the salaries and travel of these workers. We feel this is a worthwhile program but we are trying to study the program that we might make it more beneficial to the congregations that need this kind of help.

So far there have been no serious applicants for the **Home Missionary Program.** We would encourage pastors who have potential candidates for this program to contact the Home Mission Board for further information about this work and the training involved.

Our "Out-of-bounds" list is becoming out-of-date! We would urge Presbyteries to try to keep their list up-to-date, and seek to keep in touch with those in their area.

Recommendations:

1. That Synod appoint the successors to: John M. Allen, Karl Cunningham, Mrs. Fenton Farley, Rev. Herbert A. Hays, D. D., Rev. Robert B. McCracken, and Harry Wilson, whose terms expire at this meeting of Synod; And C. M. Lee, Ph. D. LLD. and Rev. Donald Weilersbacher, who have resigned.
2. That Presbyteries make serious examinations of Aid-Receiving Congregations and furnish the Board with up-to-date and pertinent information with recommendations that may best serve the Lord and the Church.
3. That Presbyteries make a list of the "Out-of-bounds" members from their congregations, and that this list be brought up-to-date annually.

4. That the Supplements to Aid-Receiving Congregations be considered and approved at this meeting of Synod.
5. That the Board be authorized to make necessary adjustments and grants as conditions may warrant.

Respectfully submitted,
Melville W. Martin, for the Board
of Home Missions and Church Extension

REPORT OF HOME MISSION BOARD

Applications for Aid were received thru Presbyteries for the following Congregations and Mission Stations. We have considered these in our meeting of the Board and recommend the following grants:

	Grant
Iowa Presbytery	
Marion	$4,500
Midwest Presbytery	
Hot Springs	4,400
Park City	3,350
Lawrence	6,000
Cache Creek	6,480
Ohio-Illinois Presbytery	
Selma	4,400
Pacific Coast Presbytery	
Fresno	3,400
Pittsburgh Presbytery	
Beaver Area	6,600
St. Lawrence Presbytery	
Lisbon	3,420
Total requests:	42,550

The partial report of the Nominating Committee was adopted. Synod adjourned in prayer by Webster Fields.

THURSDAY, JUNE 12, 8:45 a.m.

Synod met pursuant to adjournment on Thursday, June 12, 8:45 a.m., and was constituted in prayer by D. Ray Wilcox.

The Roll was taken.

The minutes of the previous session were read, corrected and approved.

William Russell was seated as the delegate from the College Hill congregation.

Knox McKelvy from the Hetherton congregation was recognized for his service as ruling elder in the church for 61 years. He was first a delegate to Synod in 1912.

The Report of the National Reform Association was taken up and adopted as a whole and is as follows:

REPORT OF THE NATIONAL REFORM ASSOCIATION TO THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH MEETING IN BEAVER FALLS, PA., JUNE, 1969

God has opened new areas of service for us during the past year, and we here repeat our gratitude to Him. He also has prompted many of His people to offer financial support for the work. For this also we are thankful.

Perhaps more than ever before among Christians in America the issue is drawn between "social action" and individual conversion. There should be no conflict, individual conversions being the solid basis for properly directed social action. This leads the NRA to share the Gospel as we work for practical reform. A new opening came last October when a Christian in India read one of our tracts and later wrote asking for more material. The outcome is that the NRA is supplying 1000 copies of the Gospel of John each month to be used by the All India Prayer Fellowship in evangelism. We praise God for this open door abroad as we continue to share the same truth in America.

On many occasions we have thanked God for His evident leading in the use of our films. Besides the calls from various parts of the country (Our new film on LSD, purchased in June, 1968, was sent into 7 states, was shown in 14 cities, during the first six months of service) there was a record number of calls from areas around Pittsburgh, Pa., and calls for a speaker to discuss the problem of drugs among our young people. In such discussions, when it came to dealing with the prevention of the use of drugs, the matter of parental responsibility naturally arose, and in most cases there has been an opportunity to call for a return to the Bible for our standards of conduct, and to the Savior for the new life required to live by those standards.

On one occasion we met in a building used as a boys club. The meeting was called by the Council of Tenants in the area. After the boys finished their basket ball game, chairs were brought in, a film was shown, then followed a discussion. It was most encouraging to hear a young mother tell the group of about fifty that she read the Bible to her two children daily. It was a breath of fresh air in a room filled with cigarette smoke.

At a meeting of a branch of the American Association of University Women, during the discussion a mother stated that her child had been studying about no one but Abraham for five years in their "Sunday School." We promised to send her some samples of material to recommend to her leaders.

At a Parent-Teachers Association meeting a local policeman was brought in to discuss the use of drugs by the youth of that community. When he had completed his story, and had said he could see no solution, the way was open to thank the police for cleaning up the wreckage, and to ask how many of the sixty people present were interested in discussing how to avoid the

wreckage. A most interesting and profitable time followed. One in the audience called out "amen" when it was suggested that it would be good to get back to our Bibles in the home to find the proper standards to teach our children.

A needy group assembled at the Headquarters of Goodwill Industries of Pittsburgh, gathered from homes receiving welfare money, and with children. At the headquarters they were being taught in seminars to encourage them to form motives that would lead to action, and hopefully later become independent of government help. All were adults. Only in this group did anyone speak out against religion. A man in his early thirties wanted only practical help. We offered "practical" suggestions, then showed that attention to the spiritual was indeed practical in the end.

Films wear out, and replacement requires financial outlay. We still rely heavily on the generosity of R. P. congregations for support, and their help is much appreciated. Since the month of November is no longer specified as the most appropriate time for lifting an offering for the NRA, the tendency has been for some congregations to neglect the matter. It is here suggested that, to avoid the end of the year rush to raise the budget, the month of April be approved by Synod as the time to take up an offering for National Reform, on a convenient Sabbath, with an appropriate message from the pulpit that day.

A new tract, "We Reap What We Sow" concerning the Sabbath, was brought out this year, and a strong message dealing with the cigarette problem is soon to appear in tract form.

The Governor of Pennsylvania appointed a commission to recommend appropriate legislation concerning the liquor question. From the nature of the report one might conclude it was written by the liquor industry. We assisted in getting many hundred of citizens to write to their legislators in Harrisburg opposing a number of the recommendations, among them being more freedom to sell liquor on the Sabbath; allowing grocery stores to sell beer.

We have cooperated with the "Christian Action Group" at Lansing, Illinois, in getting signatures of persons thanking astronauts Borman, Lovell and Anders for reading from the Word during their historic voyage. This is to oppose Mrs. Madalyn Murray O'Hair's attempt to ban Bible reading and prayer from our outer space program.

Dr. D. Martyn Lloyd-Jones, of London, was asked by the NRA to write a book dealing with the Christian home, with special emphasis on the place of the father in the home. His gracious reply was that he hopes in 1970 to complete the publication of a book made up of sermons he has preached on Ephesians 5:14 — 6:9. These are now being published in the Westminster Record, and copies are being sent to the NRA office. Dr. Lloyd-Jones believes that this forthcoming book will be his answer to our request. Perhaps we can get permission to print excerpts in

the **Christian Statesman,** and can assist in the distribution of the book when it is published.

We recommend:

1. That commitment to Christ as Redeemer and Lord be presented as the dynamic of social reform.
2. That professing Christians be awakened to the duty of engaging in social action as one evidence of their Christian faith.
3. That Synod recommend to congregations that, beginning in the year 1970, on an appropriate Sabbath in the month of April an offering be received for the work of the National Reform Association.

NATIONAL REFORM ASSOCIATION FINANCIAL REPORT
for the year 1967-1968

Balance on hand, November 1, 1967		**$518.40**
	Receipts	
Churches	3,265.52	
Individuals	6,232.96	
Investments	658.17	
Sale of Literature	142.05	
Rent	1,158.00	
Film Rental	75.00	
Insurance on Lost Film	100.08	
Refund on Repairs	10.00	
Annual Dinner Account	81.50	
Jerome Plummer Temperance Fund	150.00	
Trustees of Washington Presbytery U. P. Church (Perkinson Fund)	500.00	
From Reserve Account	500.00	12,873.28
		13,391.68
	Expenditures	
Salaries Administrative Secretary Office Secretary	3,164.74	
Rent	1,800.00	
Printing	3,698.38	
Utilities	879.98	
Postage	388.59	
Literature	365.06	
Internal Revenue Service	447.06	
Annual Dinner Account	140.42	
Office Equipment and Repairs	24.70	
Rented Apartment Repairs	156.12	
Travel	292.60	
Affiliated Organizations	35.00	
Reserve Account	500.00	

Community House	20.00	
Films	395.00	
Miscellaneous	21.79	12,329.44
Balance on hand, October 31, 1968		**$ 1,062.24**

For Chester R. Fox, Treasurer
W. W. Weir, Administrative Secretary

Accounts were audited by W. J. C. George and Charles McKissock, and found correct.

Respectfully submitted,
W. W. Weir
Administrative Secretary, for Reformed Presbyterian members of the Board of Directors: John M. Allen, Charles T. Carson, D. D., Rev. David M. Carson, Ph. D., Rev. James D. Carson, Kermit S. Edgar, D. D., Chester R. Fox, Stewart M. Lee, Ph.D., Rev. Melville W. Martin, Ralph Ramsey, David M. Smith and Rev. Kenneth G. Smith.

The Report of the Reformation Translation Fellowship was taken up. The following recommendation was adopted: That Synod express its approval of the encouragement and support being given to the R. T. F. by individuals, congregations, Sabbath Schools and by the Foreign Mission Board. Charles Chao was heard. The Report was adopted as a whole and is as follows:

REPORT OF REFORMATION TRANSLATION FELLOWSHIP

The RTF is 20 years old. Its magazine, **Reformed Faith and Life,** is an established and respected name in the Far East among Bible believing Christians. Mr. Chao — with his wife and two youngest daughters — is now in Taipei, seeking to establish there a headquarters for responsible Christian publishing that will serve God's glory and the needs of the great Chinese speaking population of the world.

Besides carrying on the work of distribution, and of translation and editing, Mr. Chao has been asked to deliver lectures in the Reformed Theological Seminary and also at the Biblical Research Fellowship, on contemporary theology, with good appreciation.

We have been encouraged and the work has been sustained, on the human level, by a company of saints who have faithfully supported the work when there was no dramatic promotion program, and in a work where results are ploughed into the hearts and minds of Christian leaders, and mostly not immediately seen. The RTF in Great Britain has given much needed help this past year with publishing and printing expense in the Far East, as well as doing some publishing independently of the American RTF. The support and cooperation of the Foreign Mission Board in the whole work of the RTF is greatly appreciated, especially

in the representation on our Board of two of their members. And individual members of the church have supported the work regularly, as well as some congregations and Sabbath Schools, in our church, and in other denominations.

Miss Rose Huston has just completed months of tedious labor in the autobiography of Mrs. Jeanette Li. The Chinese edition was completed before Mrs. Li's death, though there was still editing to be done, and Mr. Chao gave special help in bringing that project to fruition, it having been brought from the press early in April 1969. Miss Huston completed the English edition after Mrs. Li's death, and supervised its editing and typing, continuing a grueling schedule of labor while "in retirement" and without pay. Since the Foreign Mission Board of the Reformed Presbyterian Church initiated this project, the typed copies are being turned over to them. The RTF has merely served as an agent and counted it a privilege. We trust that the publishing may proceed speedily. Mrs. Li's son, Dr. M. C. Li, of New York City, has given encouragement and aid, for which we are grateful.

Mr. Chao is in the process of buying the house at 5081 Montezuma, in Los Angeles, as a family home. Through the good offices of his daughter, Helen, a purser with Pan American Airways, he plans to be home for Synod. Our Board is privileged to take advantage of Synod's meetings, for the only time in recent years when we can get together for discussion. We close this report of our 20th year of operation, with humble thanks to God and our Savior, Jesus Christ.

Lester E. Kilpatrick
Treasurer and American Representative

It was voted that David Armstrong be given 2 minutes at 1:30 today to speak of the work of the Beaver Valley Christian School.

It was voted that the matter of appointing a representative to the Lord's Day Alliance of the United States be referred to a special committee to investigate implications of having a representative on the Board of Managers and the direction the Lord's Day Alliance seems to be taking. It was voted that one of the members of this special committee be sent as an observer to the meeting this year.

The Report of the Graduate Study Fund was taken up, adopted and is as follows:

REPORT OF THE GRADUATE STUDY FUND COMMITTEE

Your committee respectfully reports that since the last meeting of Synod the following people have participated in the Fund.

A. E. Robson continued graduate studies at Concordia Theological Seminary, St. Louis, Mo., until June 1968, at which time his loan program was completed. Wayne R. Spear continues

his graduate program at the University of Pittsburgh and Pittsburgh Theological Seminary. One new applicant, Marion L. McFarland enrolled at the University of Kansas in courses in Guidance Counseling, and his application for a loan was approved.

The Fund is committed to the continuing graduate program of Wayne R. Spear through 1970. Total expenditures in loans this year to date (April 15) have been $1623.83, leaving a balance of $145.32 in the current account. Balance in Temporary Investments is $2839.18.

Recommendations:

1. That the Graduate Study Fund be considered in the distribution of undesignated funds at the disposal of Synod.

Respectfully submitted,
S. Bruce Willson, Chairman
Edwin C. Clarke
Kenneth G. Smith

The Report of the Committee on Interchurch Correspondence and Study was taken up, adopted, and is as follows:

REPORT OF THE COMMITTEE ON INTERCHURCH CORRESPONDENCE AND STUDY

Word has come from the Associate Presbyterian Synod that they have voted to unite with us on the same terms we presented to our Synod. However, they expressed a conscientious scruple with respect to the principle of total abstinence as a condition of church membership and "not smoking" as a condition of ordination. They indicated they will abide by our position, but that they want to express this scruple. This would seem to be in line with recommendation 2, page 133, in the Minutes of Synod 1968. They have sent this decision down in overture to their sessions, but have not yet canvassed the vote.

Their Synod will have to meet prior to our Meeting of Synod to receive the report on the overture and, if favorable to union, to proceed.

In keeping with our recommendations to Synod (Minutes 1968, pp. 38-40) we are empowered to arrange a fitting ceremony at the Synod of 1969 to consumate the union,. . . . .at the opening session of Synod proceeding the election of the Officers.

We propose the following service at the opening session of Synod,

SATURDAY, JUNE 7, 6:30 p.m.

1. Opening Devotions including messages by the retiring moderators of each Synod (Suggest 15-20 minutes apiece)
2. Constitution of each court (Synod) in prayer
3. Calling of the Roll of each court

4. Narration of the steps leading to Union, including terms of Union.
5. Adherance of both courts to the Terms of Communion of the R. P. C. of N. A.
6. Signing of the Terms by Officers of both Courts
7. Prayer uniting the two denominations
8. Introduction of those who are members for the first time
9. Election of Officers
10. Clerk's Report
11. Memorial Service
12. Presentation of papers
13. Announcements
14. Adjournment

We recommend that reports of the 2 delegates to the R. E. S. in Amsterdam be heard by this Synod, and that the Moderator appoint fraternal delegates to other Reformed denominations in the coming year.

Respectfully submitted,
S. Bruce Willson
John McMillan
C. E. Caskey
Wendell McBurney
Bruce C. Stewart, Chairman

By resolution the Clerk of Synod was instructed to write a letter to Elder Emeritus Ben M. Ferguson of Marion, Iowa, who is now 93 years old.

The Report of the Reformed Ecumenical Synod was taken up. Recommendation 2 was amended and adopted. Recommendation 1 was referred to the Committee named in Recommendation 1. Recommendations 3-8 were adopted. The Report as a whole was adopted and is as follows:

REPORT OF THE DELEGATES TO THE MEETING OF THE REFORMED ECUMENICAL SYNOD

meeting in Lunteren, the Netherlands, August 12-23, 1968

The R.E.S. met on August 12-23 in Lunteren, the Netherlands. Our church was officially represented by Rev. Lester E. Kilpatrick, D.D. and the Rev. John H. White. The Synod was convened on Monday evening, August 12 in a prayer service in the Reformed Church in Amsterdam. The business meetings commenced the next morning in De Blije Werelt in Lunteren, about 40 miles from Amsterdam.

At a meeting of this nature one is constantly impressed with the spiritual unity that already exists in Jesus Christ. Everyday a delegate worships and fellowships with Christians of like persuasion from various racial, cultural and linguistic backgrounds. At the same time one is impressed with the difficulty

in expressing that unity visibly. There are different approaches and perspectives that often cause open conflict in such deliberations. The R.E.S. is indeed a **venture** in confessional ecumenism.

The Synod met for a Plenary Session to elect officers and appoint advisory committees. Each member of the Synod was appointed to an advisory committee. It was the duty of each advisory committee to study items committed to it from the official agenda and other official correspondence directed to the R.E.S. and bring recommendations to the plenary sessions of the Synod. Most of the first week was spent in advisory committee meetings. The second week was devoted to a discussion of each committee's report in a plenary session. The Committees were: Committee on General Matters (consisting of such items as the Gospel to Israel, eschatology, Scripture and Inspiration etc.) Committee on Women in Office, Committee on Missions, Literature and World Relief, Committee on Race Relations, Committee on Ecumenicity. Dr. Kilpatrick was a member of the Missions Committee and Rev. White was on the Ecumenicity Committee.

It is impossible to report all of the discussions and decisions of the plenary sessions, but shall share some of the items of special interest.

Ecumenical Matters

A great deal of time was taken up with a discussion of the World Council of Churches and the relationship of the member churches to that body. The particular issue has been before previous R.E.S. meetings, but was particularly relevent because the Reformed Church in the Netherlands (De Gereformeerda Kerken in Nederland) had recently decided that there was no reason in principle for not joining the W.C.C. Following a full days debate on two differing reports from its advisory committee on Ecumenical matters, the Synod reaffirmed its previous action "that member churches not join the W.C.C. in the present situation."

"The decision was taken on the grounds that 'the World Council claims to represent the given unity in Christ, but this is an illegitimate claim, because the World Council does not unequivocally reject that which is contrary to the Gospel of Jesus Christ, nor does it warn its members against the false gospel that has a recognized place in many of these churches; therefore it does not unitedly and unconditionally acknowledge the authority of Christ, the Head of the Church, as He speaks in various unbiblical interpretations and in effect the World Council does permit such essentially different interpretations."

Regarding the basis of the World Council the R.E.S. declared that "although the words of the basis are in themselves a summary of the gospel and include a reference to the Scriptures, this is inadequate as a basis or starting point for an ecumenical move-

ment, because when understood in the light of history and in the context of contemporary theological discussion, it is open to various unbiblical interpretations."

A minority of the advisory committee had recommended that the Synod advise the member churches not to take a decision with regard to the World Council before they have thoroughly studied the ecumenical problem in the context of their own situation and before they are certain that in their particular situation a decision to join the World Council does not endanger their loyalty to the Reformed confession. This lost by a count of about one to two." (From R.E.S. Newsletter)

The decision of the Synod was not only negative, but that "in a world in which distances mean less and less, correspondence between churches having the same confession and polity and marked by the same fidelity to the maintenance of Christian discipline should be made more meaningful than it presently is. In our ecumenical calling, our primary responsibility is to hold fast that which we have, and this is to preserve the unity of confession where this still exists amongst Reformed churches. The unity of the Reformed churches must be seen as our most urgent and most important ecumenical calling. Every possible effort should be made to provide the various Reformed Churches throughout the world with the needed information whereby they may know what other churches of the same confession are doing and the problems which each of them faces. This should be done by the frequent exchange of synodical documents and by every other means at our disposal. This will be an important means of expressing the essentially trans-national character of the church of Christ."

Also member churches of the R.E.S. in a particular region were strongly encouraged to engage in ecumenical conversation and seek to heal unjustifiable divisions.

It was decided that a meeting of representatives of the R.E.S. and of the World Council of Churches should be sought in which the views of the R.E.S. on ecumenical relations can be discussed. It was also decided to send observers to meetings of the World Alliance of Reformed Churches and to the Association of World Confessional Bodies.

Race Relations

The issue of race relations has been an issue discussed by the R.E.S. during several past Synods. This year's discussion was particularly lively because of the use made by the South African Government in a trial before the World Court at the Hague of the decision of the R.E.S. at Potchefrstroom 1958. The S. African Government used the first of a series of pronouncements on race that read: "The fact that God has made of one blood all nations of men (Acts 17:26) implies that the fundamental unity or solidarity of the human race is at least as important as all considerations of

race and color." Also the Dutch press, radio and television gave complete coverage to the Synod especially because of the discussion on Race. The question was further complicated by the advisory committee presenting a majority report with an articulation of general principles and a minority report wth a very specific set of recommendations in reference to each country. A major part of the statement finally adopted is as follows:

"1. God's commands to men that they display love and practice righteousness are not contradictory but harmonious norms for man's personal and group attitudes and conduct, and are the guiding norms for race relations.
2. True love among men requires that we accept our neighbour, regardless of his race or culture, as created in the image of God, respect him in his person as God's creature, and be willing to put ourselves in his place in order thus to understand how we should behave toward him in personal and social relations.
3. Since men inherently seek their own interests rather than the welfare of their fellows, the church should stress the duty of men individually and collectively to practice self-sacrifice for the welfare of others. Self-sacrifice for the sake of Christ is the highest form of self-preservation, for self-preservation is only the concomitant with obedience to the second great commandment when it is qualified and limited by the biblical demands of love and righteousness, so that it does not interfere with the inalienable rights of other people.
4. For a true understanding of the rights, equality, and dignity of man, we should see all men not only as creatures of God, made in His image, but also as those who have sinned, and need redemption. Therefore in our relation to fellow believers, we should recognize the new unity which all Christians, regardless of race, have by virtue of their being redeemed by Christ.
5. Christians should be urged to acknowledge their common involvement in guilt with a world torn by sinful divisions and attitudes. They should be called upon to repent of their own sin in this respect and to make restitution by following Christ in the way of love.
6. In the proclamation of the Word, the church, to whom has been entrusted the message of Christ's Kingdom, should speak courageously and relevantly on the issues of the day, both for the edification and correction of her members and, where necessary, in criticism of the activities and policies of governments and organizations.
7. Believers should be equipped by the church through teaching and discipline to serve God, in all spheres of society, individually, and where possible, corporately. Believers must also proclaim the commandment of love in race relations and

make it applicable to the affairs of civil government and the structures of society.

8. Christians in general and the church in particular bear a responsibility toward members of all races who suffer from poverty, under-development, and political oppression. Believers should be willing to bend every effort to alleviate the suffering of such peoples.
9. In her pastoral ministry the church should strive to eradicate attitudes of racial superiority and racial prejudice by leading her members into full Christian maturity in race relations. This should be done urgently, persistently and patiently.
10. In obedience to the mission mandate of Christ, the church must bring the Gospel to all nations regardless of race. The principle of love for the neighbour requires that this mission respect the character and culture of the recipients of the Gospel so that new churches may come to self-expression in harmony with Scripture.
11. The unity of the Body of Christ should come to expression in common worship, including Holy Communion, among Christians regardless of race. It may be that linguistic or cultural differences make the formation of separate congregations, often with their own type of preaching and worship, advisable; in these cases it is wise not to force an outward and therefore artificial form of unity but to recognize the differentiation within the circle of God's people. However, the worshipping together of people of different races, is a sign of the deepest unity of the church, and can be an example for the life of society as a whole.
12. Holy Scripture does not give a judgment about racially mixed marriages; contracting a marriage is primarily a personal and family concern. Church and state should refrain from prohibiting racially mixed marriages, because they have no right to limit the free choice of a marriage partner.
13. Each racial group should have the right to prefer a measure of distinct development, but never at the expense of a racially distinct group in the same country. While the manner of such development may vary from place to place, it is a requirement of the Christian ethic that love and justice be exercised, and that all groups avoid isolation and promote a relation of mutual helpfulness.
14. With a view to the great tensions in the sphere of race relations in the world today, Synod strongly urges the member-churches to test conditions in their churches and countries by the norms as set forth in these resolutions, and to report back to the next Synod.
15. Recognizing that the real problem of race relations in member-churches of the R.E.S. lies not so much in the area of the acceptance but in that of the application of the above prin-

ciples, Synod urges its member-churches:
a. To put forth renewed efforts to live wholly in accord with biblical norms;
b. To reject every form of racial discrimination and racism;
c. To reject every attempt to maintain racial supremacy by military, economic, or any other means;
d. To reject the subtle forms of racial discrimination found in many countries today with respect to housing, employment, education, law enforcement, etc.;
e. To pray for themselves and for one another that God may give wisdom and faithfulness in every circumstance."

Women in Office

Contrary to the recommendation of a study committee appointed five years ago and the report of an advisory committee the Synod declared, by a narrow majority, that "it is the plain and obvious teaching of Scripture that women are excluded from the office of ruling and preaching elders." The Synod also appointed a committee to make a study in depth of the entire question of office in the New Testament.

Other Matters

We also note two other important issues; one is the situation developing in the Gereformeerde Kerken in the Netherlands. There is a growing group of people in that church who are adopting new views on such matters as Genesis 1-11, the inspiration of the Bible. The prominent leaders seem to be casting aside the traditional views of inspiration etc. As far as we can see, they are determined to join the W.C.C. and to ordain women elders. It is our duty to be aware of these developments and to bear testimony against such a drift from the Reformed faith.

Also, this meeting of the R.E.S. experienced some difficulty because no complete rules of procedure have ever been adopted. The interim committee drew up some tentative formulations and will continue their work until the meeting in 1972. One aspect of this revision that will influence us is the decision to allow only one voting and one non-voting delegate for denominations of less than 10,000 communicant members (previously we have been able to have two non-voting and two voting delegates).

Your delegates would like to thank the Synod for the privilege of representing the denomination at the 1968 R.E.S. We are convinced that our participation in the R.E.S. is an important privilege and responsibility. The R.E.S. expresses in some measure the given unity in Christ and provides for the opportunity to counsel with and advise other Reformed denominations concerning mutual problems and questions pertaining to the doctrine, spiritual welfare and government of the churches.

Recommendations:

1. That our Synod adopt the R.E.S. Statement on Race Relations (with some slight amendments):

   With regard to the issues which are at stake in the relations between races in the present world situation, we need a framework of biblical considerations with which to approach our common problems. For this purpose we now recall decisions of the R.E.S., Potchefstroom 1958:

   "(I) The fact that 'God has made of one blood all nations of men' (Acts 17:26) implies that the fundamental unity or solidarity of the human race is at least as important as all considerations of race and colour.

   (II) The fact that in Adam all human beings are equally subject to sin and 'come short of the glory of God' (Romans 3:23) implies that, in its relationship with God no single race may deem itself entitled to a privileged position and consider itself superior to other races.

   (III) For a believer, the decisive consideration, in determining his relationship with members of another race, is the commandment which God Himself has laid down for all human relations, namely, that we should love our neighbours as ourselves.

   (IV) The fact that Jesus Christ's redemption has atoned for the sins "of the whole world" (I John 2:2) implies that all races are included in the plan of salvation, and called to eternal life (Gen. 12:3; Matt. 28:19).

   (V) From this it follows that a believer has primarily to regard the members of another race as fellow-sinners, to whom he should bring the message of the Gospel. If the members of the other race are likewise believers, he should receive them as his brothers and sisters in Jesus Christ (Philemon 12; Eph. 4:3, 6). In such a relationship all human distinctions, no matter how much weight they carry in social life, become considerations of secondary importance" (R.E.S. Acts 1958, p. 143; cf. Acts 1963, pp. 156-7)."

   (This material to be followed by the material quoted in the body of our report under "Race Relations". Number 15 (e) to be amended as follows: "To pray for ourselves and our sister churches in the R.E.S. that God may give wisdom and faithfulness in every circumstance.")

2. That Synod's Committee to revise the "Credo on Civil Rights" be continued through 1972, and that its task include such problems dealing with race relations as Synod may assign, which are under discussion by a Committee of the Reformed Ecumenical Synod to report to the 1973 meeting.
3. That the Foreign Mission Board be encouraged to keep in touch with the Standing Committee on Missions of the R.E.S. (There are various matters, such as literature, radio, dealings

with foreign governments, etc., where it could be helpful to know what our sister churches are doing.)

4. That the Committee on Inter-Church Correspondence and Study be instructed to keep in touch with the R.E.S. Secretariat, and report back to Synod the specific statement of questions being studied for discussion in 1973, on the Sabbath, and on Inspiration, especially as it relates to the early chapters of Genesis.
5. That the Clerk of Synod send our **Minutes Of Synod** to all of the English speaking member churches of the R.E.S. and ask that they reciprocate by sending us their **Minutes** or **Acts.**
6. That Synod encourage our congregations to consider the R.E.S. as an organization worthy of free will financial support from time to time. (This would be in addition to our membership assessment.)
7. That the possibility of our Synod requesting the North American Regional R.E.S. to hold a study conference on either "The Nature of the Visible Church in Reformed and Presbyterian Tradition" or "The Regulative Principle of Worship in Reformed and Presbyterian Tradition" be referred to the Committee on Inter-Church Correspondence.
8. That our Synod anticipate sending a delegate to the next Reformed Ecumenical Synod meeting in Australia in 1972.

Respectfully submitted,
L. E. Kilpatrick
J. H. White

A Resolution presented by G. I. Williamson was adopted as follows: That the Chairman of the Interchurch Correspondence and Study Committee study the developments in the member churches of R. E. S. on a continuing basis and advise the Synod when brotherly admonition may be warranted, and propose such to Synod.

A Joint Resolution was presented by the Board of Christian Education and the Board of Publication. It was amended, adopted and is as follows:

JOINT RESOLUTION
BOARD OF CHRISTIAN EDUCATION
BOARD OF PUBLICATION

Resolved that Synod direct the Board of Publication and the Board of Christian Education be realigned into a Board of Publication and Education, such realignment to take place at The Synod of 1971, and that Synod direct that the realignment provide for one servant of Synod to be responsible for all publication work currently handled by both boards and another servant of Synod to be responsible for field operations and Christian Education services.

In order to implement this directive we request that a committee be appointed to report to the Synod of 1970 covering the following areas:

1. size and location of the new Board
2. nominations for personnel
3. job descriptions for personnel
4. recommended salaries for personnel
5. location of offices and center of work
6. definition of responsibilities of the new Board

The Report of the Committee to Implement No. 1 of the Long Range Planning Committee of 1968 was read for information.

The Reports of the Co-ordinating Committee and the Finance Committee were made the Order of the Day this evening following the reading of the Minutes.

Harold Harrington reported on his duties as fraternal delegate to the General Assembly of the Orthodox Presbyterian Church. He made two recommendations which were adopted as follows:

1. **That we strongly urge the Orthodox Presbyterian delegates to our Synod and our delegates to their General Assembly to make extended visits.**
2. **That we convey to the Orthodox Presbyterian General Assembly a reaffirmation of our adherence to the Westminster Confession, Chapter 21 and the teaching of the Larger and Shorter Catechisms in respect to the Christian Sabbath. Furthermore that we convey to them our brotherly love and concern together with an exhortation to hold fast to the Confession of Faith.**

S. Bruce Willson reported on his duties as fraternal delegate to the Synod of the Reformed Presbyterian Church, Evangelical Synod.

Permission was given for distribution of the ballot prepared by the Nominating Committee at 1:30 today.

Synod recessed in prayer by J. Paul Wilson.

THURSDAY, JUNE 12, 1:30 p.m.

Synod reconvened in prayer by Clair Marshall.

The Roll was taken.

The Minutes of the previous session were read, corrected and approved.

David Armstrong spoke about the Beaver Valley Christian School and pointed out that it was started mainly by Reformed Presbyterian initiative.

Ballots were distributed by the Nominating Committee, and it was voted that they be collected following the Report of the Finance Committee this evening.

Synod voted to remove Robert More, Jr.'s name as Chairman of the Co-ordinating Committee at his request. It was voted that Robert Morrow be nominated in place of James Wright for the Traveling Fund and Absences Committee. Robert Fullerton asked that his name be withdrawn from nomination to the Witness Committee. Verd Dunn was nominated as a candidate for the Witness Committee. The Nominatians were closed. A partial report of the Nominating Committee was adopted.

Robert Morrow, our delegate to the N. A. E. Convention, gave the following report:

REPORT OF N. A. E. DELEGATE

Dr. Roy Blackwood the appointed delegate could not go because of illness, so he called me and asked if I would take his place. I was happy to go and represent our denomination. This was my second National Convention that I was able to attend.

I remember my first contact with the National Association of Evangelicals was my attending a National Sunday School Convention in Denver, Colo., in 1962. I went with many reservations and was quite skeptical of what benefit I could get. I would assume our church was only, or nearly so, the one church that really upheld God's Word and His teaching. But I came away so uplifted, finding people who revered the Word of God as I did. Coming away feeling that there were many more as Elijah who had not bowed the knee to Baal. These experiences have made me come to appreciate what the N. A. E. can do for one.

I find in these conventions many things that challenge me and inspire me to greater heights of service. I only pray to God that I might be a better servant of His for the inspiration received once again.

The 27th annual Convention of the N.A.E. had as its theme "A vital Church, concerned, committed, conquering." As I read back some of the past reports given, I remember Dr. Herbert Hays saying "these Conventions are like going to a smorgasbord and with seeing all the food, you hardly know what to take and what to leave out." There are many Commissions that meet at the same time that you may chose to attend. I wish to share with you some of the highlights that I received.

From Dr. Harold Lindsell's "The Future of Evangelicalism" he spoke of the causes of problems in the Church today. He spoke of the different explosions that have taken place in these fields, knowledge, population, communications and transportation. Because of these rapid changes, the modern church has come up with an instant social Gospel or Salvation. We find the Modern Church uplifting man's social and material needs, yet they forget the spiritual need.

Lindsell predicts that in the next ten years the evangelical church is going to be able to have a greater say, for they can give the true answer to Man's problems.

I attended a lecture by Dr. Robert Coleman, a teacher of Evangelism, from Asbury Theological Seminary. Our Evangelism Board gave us his book a few years ago "The Master Plan", and he followed it quite closely. It was quite refreshing to see him take the life of Jesus and show us these principles of Evangelism.

To me the highlight was the presentation of Dr. John C. Broger on "Understanding Today's Youth". He spoke of the New Morality, Situation Ethics and the causes of current trends of youth today. He had a documented film with his talk showing the psychedelic response of the person to certain things, like the modern music, dances, etc. which causes more of these responses. It was quite an impressive thought provoking experience. It gave us many things to think about.

In the official business the main resolution had to deal with our nation's moral decay and the surge of pornography. The only solution to these evils is a renewed prayerful seeking and a repentent heart before God.

I would desire that more and more of us would take advantage of what the National Association of Evangelicals can do for us. We are officially a member of their group and so let us take advantage of the opportunities of spiritual blessings that they can give to us.

Your delegate,
Robert W. Morrow

Robert McCracken reported on his duties as delegate to the Synod of the Associate Presbyterian Church.

The Reports of the following Presbyteries and Commissions were read and adopted: Iowa, Midwest, New York, Ohio-Illinois, Pacific Coast, Pittsburgh, and St. Lawrence Presbyteries, and the Cyprus and Far East Commissions. They are as follows:

REPORT OF IOWA PRESBYTERY

Iowa Presbytery would respectfully report:

We have 5 congregations under our care. Since our last report to Synod, what was then the Washington congregation of the Associate Presbyterian Church united with us. During the past year the Washington Congregation had an increase of 5 members by profession of faith, 1 by letter of membership, and 9 by baptism. During May of this year their morning worship services were broadcast over the radio. On April the 16th of this year, the Hopkinton and Marion congregations were united by action of Presbytery, to be called "the Reformed Presbyterian Church of Marion, Iowa." Of these 5 congregations, Washington, Marion, and Sharon have settled pastors. Morning Sun has regular preaching by the Sharon pastor. Lake Reno greatly desires the services of a pastor of their own denomination. Since none have been available to them, they are being ministered to largely by ministers from the Assemblies of God.

During the year, Iowa Presbytery has held one regular meeting — which was April the 16th in the Marion Church, at the same time as the meeting of the Iowa Women's Presbyterial. We held one meeting at Synod last summer. The Ad Interim Commission has met four times between the meetings of Presbytery.

The Hopkinton church building and lot was transferred without reimbursement, to the Delaware County Historical Society. This move was made after consulting with, and by permission of Synod's Boards of Home Mission and Church Extension, Trustees, and Church Erection. There was no sale for the property. Demolition would have cost considerable. It seemed better to give the church property away to those who would keep the building in decent repair, rather than allow it to sit idle and deteriorate into an eye-sore.

Our Iowa Young People's Conference met August 10 to 17 last summer at Lake Darling, in fellowship with the young people of the Associate Presbyterian Church. The average attendance was 72, with the highest attendance at 125. The Conference proved a very great blessing to our young people. We trust that it proved an equal blessing to the Associate Presbyterian young people who did so much in supporting it. Our young people are anticipating an equally fine Conference this summer.

One notable get-together in our Presbytery was a Psalm-sing held the Sabbath evening of October 13th in the Linn-Mar Main Elementary Gymnasium on the outskirts of Marion. Participating churches were: the Orthodox Presbyterian Church at Waterloo; the Reformed Presbyterian Church, (Evangelical Synod) in Walker; the Associate Presbyterian Church in Washington; and the Marion, Morning Sun, and Sharon Covenanter congregations. Mr. Charles McBurney came out from Geneva College to lead us in our praise; and the evening was a blessing to all who attended.

Lake Reno, Marion, Washington, and Sharon, will be holding Vacation Bible Schools this summer; and Morning Sun will, as usual, be giving substantial help to the Sharon Bible School.

Our statistical report has been forwarded to the Stated Clerk. G. M. Robb and R. P. Joseph represented Iowa Presbytery on the Co-Ordinating Committee. Raymond P. Joseph is our Financial Agent. Our Traveling Fund is paid in full. All our members are accounted for.

Respectfully submitted,
G. M. Robb, Clerk

REPORT OF MIDWEST PRESBYTERY

The Midwest Presbytery has had one regular meeting in addition to the meeting at Synod since last reporting to Synod.

We have seventeen congregations and one mission station on our roll, fifteen of which have pastors or stated supplies and one of which has a pastor-elect due to arrive on the field in a few

days. Only the Winchester congregation is currently seeking a pastor.

Three members have been received into the Presbytery since last Synod. G. I. Williamson was received from the Auckland Presbytery of the Reformed Churches of New Zealand and installed pastor of the Park City Congregation on January 15, 1969. Herbert Hays was received from Pittsburgh Presbytery on June 10, 1969. Paul Hindman came into our Presbytery as a result of the merger of our denomination with the Associate Presbyterian Church on June 7, 1969.

The only change in pastorates since last Synod other than the one mentioned above was the release of David R. Patterson from the Winchester congregation on April 1, 1969.

Four ministerial students under the care of Presbytery are James Wright of Kansas City, Charles McCalla of Clarinda, Donald Piper and Helmar Heckel of Topeka. James Wright was licensed to preach the gospel at Sterling, Kansas, on January 3, 1969, and was graduated from our Seminary May 13, 1969. He is now employed by the Syracuse Congregation to work under the pastor, Edward Robson. Donald Piper and his wife have been accepted as missionary candidates and will be taking the missionary training at the Seminary this fall.

There are 27 ministers on the roll of Presbytery. Of these, thirteen are pastors, one is a pastor-elect, one is a stated supply and home missionary, one is a home missionary, two are foreign missionaries, one is editor of the Covenanter Witness, five are in secular work, and three are retired.

Two summer conferences were held last year and two are planned again this year. The Covenant Heights Conference in the Rocky Mountains of Colorado will be July 14-21. The Forest Park Conference in Topeka, Kansas will be August 11-18.

A Men's Rally was held in the Denison Church May 10, 1969 and a Christian Education Workshop and Seminar in Topeka on November 2, 1968 under the sponsorship of the Committee on Evangelism and Christian Education. Two Conferettes were held in Denison and Kansas City.

Last September the Presbytery was given a thirty acre tract of land four miles Southwest of Winchester, Kansas, by Neil Curry for development of a camp site.

All the congregations of the Presbytery were visited by teams of elders and ministers this past year as a part of the oversight of the congregations.

The officers of our Presbytery are: Marion McFarland, Moderator; Kenneth McBurney, Clerk; Robert McFarland, Treasurer; Don Gorden, Assistant Treasurer; and Verd Dunn, Assistant Clerk. Paul Faris is Moderator of the Ad Interim Commission.

Philip Martin and C. E. Wilson are our representatives to

the Coordinating Committee. Verd Dunn is our travelling fund agent. Our statistical report was forwarded to Synod's Treasurer, and our members are accounted for.

Respectfully submitted,
Kenneth A. McBurney, Clerk

REPORT OF NEW YORK PRESBYTERY

The New York Presbytery would respectfully report that it held its regular meeting at Newburgh, New York on October 1 and 2, 1968. At the opening session of this meeting William G. Smith was installed pastor of the Newburgh congregation.

Harold B. Harrington is our moderator. William G. Smith is our clerk and Edwin H. McBurney is assistant clerk and treasurer. John McMillan is moderator of our Ad Interim Commission and Richard B. Weir is its clerk.

Seven congregations are under our care, four of which have settled pastors. The White Lake congregation was disorganized on October 2, 1968 and was given the status of a mission station.

The Montclair congregation enjoyed the ministry of Dr. M. K. Carson as stated supply for most of the year.

Charles S. Sterrett has accepted a call to become pastor of the Third Philadelphia Congregation, and will begin his work there on July 1, 1969.

There are seven ministers on our roll, four of which are settled pastors, one is retired, one is teaching in public school and one is temporarily employed in secular work. Dr. Julius A. Kempf departed this life on September 12, 1968.

This summer's camp program at White Lake includes the Junior Camp from August 12 to 21, and the Prep, Senior, and Adult Camps from August 22 to September 1, 1969. Our Presbytery, together with the St. Lawrence Presbytery, is cooperating in making White Lake Camp available for the Summer Training Program.

The White Lake Reunion was held at Cambridge, Massachusetts, on December 30 and 31, 1968.

Harold B. Harrington and Alex Weddell are our representatives on Synod's Co-ordinating Committee. John White is our Financial Agent. Our statistical report was forwarded to the Stated Clerk incomplete, because one congregation had failed to report. Our Travel Fund is paid in full.

Respectfully submitted,
Wm G. Smith

REPORT OF OHIO-ILLINOIS PRESBYTERY

The Ohio-Illinois Presbytery would respectfully report that since the last meeting of Synod the presbytery has held one regular meeting, that being in Oakdale, Illinois, in April of this year. In addition to this meeting the Commission on Church Ex-

tension and the Ad Interim Commission have met regularly or, as needs arose.

Significant events have been taking place within the bounds of the Presbytery since the last meeting. We now have twelve congregations under our care as compared to eleven a year ago. The West Lafayette congregation was organized on November 20, 1968. This new congregation has recently called and seen installed a regular pastor. Rev. Raymond P. Joseph was installed on April 29. Donald Weilersbacher was released from the Southfield congregation on November 18, 1968, Keith Copeland was released from the Orlando congregation on January 31 and Philip Coon was released from the Chicago congregation on March 16, 1969. Keith Copeland and Philip Coon are serving the church, at their own request, under the direction of the Commission on Church Extension. Lic. Dean R. Smith, who was received under care of our presbytery from Pittsburgh presbytery at this Synod meeting of the Presbytery, also serves under the Commission on Church Extension and is considering the possibility of moving to Columbus, Indiana, to take up the work there.

Southfield congregation is vacant at present although they anticipate the arrival of Dr. John O. Edgar to be their pastor. Dr. Edgar was received by certificate of transfer from the Pittsburgh presbytery at this Synod meeting of the presbytery. Orlando congregation is presently vacant and as of June 30, the Oakdale congregation will be vacant. The Chicago congregation requested the Church Extension Commission to give close supervision and assistance to them in all their congregational work and a full years program of services have been planned and is being implemented. The ministers and others under the direction of the Commission are carrying out this ministry.

In the area of statistics, we have an increase of five over last year and our receipts were $16,241 higher than a year ago. In addition to the two ministers listed above who are on presbytery's role but without pastorates, we have two others, Donald W. Felker who is a teacher in Purdue University and M. K. Carson who is supposedly retired. We have two students of theology under our care, Mr. Ronald Homa who has completed two years in a four year program and Mr. Robert Henninger who has completed the requirements of the first year. We have two additional licentiates, Elder Robert Templeton of the Indianapolis congregation and Dean R. Smith.

In the area of outreach, the presbytery under the direction of the Commission on Church Extension has begun work in Columbus and Muncie, Indiana; and is considering work in Edwardsville, Illinois as well as other places.

The Covfamikoi Family Conference again will be held atop beautiful Lookout Mountain at Chattanooga, Tenn. Jerry Milroy is the conference director, William Finley is the camp manager

and Keith Copeland is the youth secretary. The theme is "I am the Vine; Ye are the branches".

Our members are all accounted for as far as we are able to determine and our travel fund is paid in full. C. S. Sterrett is our travel fund agent for this meeting of the presbytery.

Respectfully submitted,
Ralph E. Joseph, Clerk

REPORT OF PACIFIC COAST PRESBYTERY

The Pacific Coast Presbytery held one regular meeting during the year, at Santa Ana, Calif. and two meetings at this Synod. The Ad Interim Commission met 10 times in 1968.

We have six congregations on our roll. Five are pastors, one is in translation work, one is a missionary to Japan, one is preparing for seminary teaching, one is retired, one is in other employment and two — Ray McCracken and John Gault, are available for preaching.

Our 1969 conference is to be held at Camp Good News, Prescott, Ariz., August 16-23, 1969. Our officers: Moderator, P. D. McCracken; Clerk, Lester E. Kilpatrick; Asst. Clerk, Donald Weilersbacher; Treasurer, Lewis Keys; Y. P. Secretary, Robert McMillan; Moderator of the Ad Interim Commission, Paul D. McCracken.

Paul Martin was licenced to preach the Gospel February 12, 1969. Sam Chao is a student of Theology under our care. Donald Weilersbacher was installed pastor of San Diego congregation on January 17, 1969. Omitted from last year's report was Philip Martin's certification to Mid-west Presbytery, July 16, 1968. R. Paul Robb was granted a letter of standing at his request February 12, 1969.

Our travel fund agents are J. G. Betts and Donald Dodds. Our statistical report has been forwarded to the stated clerk; our traveling fund is paid in full, and all our members are accounted for.

Lester E. Kilpatrick, Clerk

D. Ray McCracken is available for a call.

REPORT OF PITTSBURGH PRESBYTERY

The Pittsburgh Presbytery respectfully reports that since the last report to Synod two regular meetings and two Synod meetings have been held. The Presbytery now holds its regular meetings on a Saturday to make it easier for the elders to attend.

With the consummation of the union, there are eighteen congregations under our care, of which twelve have settled pastors, and three have had preaching under supervision of the Secretary of Pulpit Supplies. One congregation is facing disorganization. We have provided the ministry of the Word to the Rimersburg congregation of the Associate Presbyterian Church, and now we

enjoy their full fellowship. The Four Mile congregation is being maintained as an organized congregation until the membership and the Ad Interim Commission of Presbytery can work out together the plans for the future.

There are twenty seven ministerial members on our roll. Twelve are pastors; three are Professors in the R. P. Theological Seminary; one is a Professor Emeritus of the Seminary; seven serve at Geneva College; one is a retired Professor of the College; one is Synod's Director of Christian Education; one is Executive Secretary of the Christian Amendment Movement; and one is assistant Administrative Secretary of the National Reform Association.

Herbert A. Hays was released from the pastorate of the Geneva congregation on August 31, 1968. He ministered the Word to the Rimersburg congregation of the A. P. Church from December 1, 1968 to June 1, 1969. Herbert A. Hays was certified to Midwest Presbytery on June 7, 1969. John O. Edgar was certified to Ohio-Illinois Presbytery on June 7, 1969. J. Renwick Wright was received from the Eastern Presbytery of the Reformed Presbyterian Church of Ireland on May 21, 1969 and on the same date was installed pastor of Geneva congregation.

We have five students of theology under care of Pittsburgh Presbytery. Licentiate Dean R. Smith was transferred to the care of Ohio-Illinois Presbytery on September 19, 1963. Licentiate Edward A. Robson, Th.M. was transferred to the care of St. Lawrence Presbytery on October 15, 1968. J. Melvin Vos was taken under care of Pittsburgh Presbytery on August 7, 1968, and was licensed to preach the Gospel on May 24, 1969. A. Wayne Duffield was licensed to preach the Gospel on May 24, 1969. Lee P. Bittner III is a third year student in the Seminary, J. Robert Willson has completed twenty hours, and Bruce R. Backensto will enter the Seminary this fall, having been taken under our care January 24, 1969. Raymond Vos at his own request was removed from care October 15, 1968.

In our Young People's Program, the Summer Conference at Camp Stambaugh August 12-19, 1968 had a follow-up conference at New Alexandria on October 26, followed by a hayride. Two Psalm Sings, a swimming party, and a Camp-O-Day April 3-5, 1969 have been held. Our Penn-O-Cove Conference will be at Camp Stambaugh, August 23-29, and again will be counselor-centered. Licentiate Paul Martin will lead the College-High School program; Mr. and Mrs. Don Piper the Junior High program; and Licentiate Wayne Duffield assisted by Mr. and Mrs. Roy McDonald will conduct the Junior program.

The Treasurer, Chester R. Fox, reported the following balances as of April 30, 1969: Current account, $628; Church Extension account, $320; Invested Funds, $2,350.

The officers of Pittsburgh Presbytery are Moderator, David

R. Armstrong; Clerk, Kermit S. Edgar; Assistant Clerk, Richard N. Olson; Treasurer, Chester R. Fox. J. Renwick Wright is Moderator of the Ad Interim Commission. John H. White is Young People's Secretary; Robert A. Henning is Camp Manager. David R. Armstrong is chairman of the Committee on Home Missions and Church Extension; M. W. Martin is Secretary on Pulpit Supplies. David R. Armstrong and Stewart M. Lee, Ph.D. are our representatives on the Coordinating Committee. M. W. Martin is our representative on the Geneva College Board of Corporators. Our financial agent is Charles R. McBurney.

Our statistical report has been forwarded to the Stated Clerk of Synod. All our members are accounted for. Our travel fund has been paid in full.

Respectfully submitted,
Kermit S. Edgar, Clerk

REPORT OF ST. LAWRENCE PRESBYTERY

St. Lawrence Presbytery would respectfully report that since the last meeting of Synod we have held our regular fall meeting, one special meeting and one meeting at Synod. The Ad Interim Commission has met once to transact necessary business.

There are six congregations under our care, five with settled pastors. We have two retired ministers, F. F. Reade and R. H. McKelvy and one licentiate, Bruce Hemphill, on our rolls. The pastoral relationship of R. H. McKelvy with the Lochiel congregation was dissolved as of October 31, 1968.

On December 6, Edward A. Robson was ordained to the Gospel ministry and installed as pastor of the Syracuse congregation. Mr. Robson filed with the presbytery a statement in which he listed the following reservations:

1) Dissatisfaction with the Scriptural support given to the church's position on close communion
2) Lack of conviction that Public Covenanting can be considered an **ordinance** of God
3) Disagreement with Error 9 of Chapter 22 of the testimony as being condemned by Scripture.

All our congregations maintain regular Sabbath worship and display concern for the instruction of youth and opportunity for Spiritual and social fellowship. The Lisbon congregation has received approval from Presbytery for a building expansion program. A member of the Almonte congregation, Raymond Morton, is receiving lay-missionary training by the Irish Reformed Presbyterian Church. The Syracuse congregation completed major redecoration of its sanctuary. Lochiel congregation has been granted permission to seek a stated supply for a one year period,

subject to review of Presbytery.

Both the St. Lawrence Family Camp and White Lake Camp were well attended. The Christian Education Committee of Presbytery sponsored a one-day Christian Education Seminar which was held in Syracuse on April 20; over 70 were in attendance. A special program on evangelism was conducted in connection with the Fall meeting of Presbytery.

The officers of Presbytery are: Moderator, F. F. Reade; Clerk, R. W. Nickerson; Y. P. Secretary, Waldo Mitchel; Treasurer, Ralph Henderson; Chairman of Ad Interim Commission, Waldo Mitchel.

Our statistical report was forwarded to the stated clerk and our travel fund is paid in full.

Ronald W. Nickerson, Clerk

REPORT OF CYPRUS COMMISSION

The Cyprus Commission, composed of T. M. Hutcheson, Moderator from January to August; C. C. Christou, Moderator through December; A. W. Smith, Clerk; E. Panayotides, Treasurer; and K. Sanderson, had eleven regular meetings and three special meetings during the past year. In addition a joint meeting of Commission with the Missionary Group was held in two sessions in March, to discuss the future purpose and goals of the work.

One Communion service was held in the Fall, on December 1, when twenty-two communed. We have twenty-two members on the Cyprus R. P. Church roll, besides the ministers and missionaries. The members are listed as follows: (1) Cypriot members 21, 3 of whom are out of bounds, 6 not attending services. (2) Missionaries 10, who hold their memberships in the R. P. Church in the U. S. A. (3) Ministers 3.

During the year 1968, the following activities were carried on under the direction or in cooperation with Commission:

The Week of Prayer was observed January 15-18 in Nicosia, in cooperation with the Community Church of Nicosia. Average attendance was 15.

The Bread of Life Bookstore continued under the operation of C. C. Christou until May, when he requested to be relieved of the responsibility. The shop was closed because there was no one available to continue the operation of the bookshop; complete records of the books in stock to date were made. On January 1, 1969 the books were transferred, along with all the other bookshop equipment, to the new location where church services will be held during the year 1969.

The Smith family were welcomed back to Cyprus January 6, when they arrived for a five-year term, locating again in Larnaca. Mr. Smith served as a consultative member of Com-

mission until appointed member by Synod in June. Under Commission's sponsorship both Mr. and Mrs. Smith have been in Greek language study during the year.

There was a week-end Spring Conference in Larnaca in April, when 45 girls and boys gathered to hear and fellowship in the Word.

Kyriakos Kattou has been corresponding with T. M. Hutcheson during the year, and reports have been made of his progress of study and spiritual condition while in Czeckoslavakia. We are glad for the contact and positive response of the Kattous while far away from us.

The future of the mission work has been discussed in various meetings of Commission during the year, and a study was begun to clarify the purpose of the mission. A proposition was laid down and also a resolution has been made to create a Fellowship which would then develop into an organized church of local believers and missionaries. Further definite action to put this into effect waits to be carried out.

A Visitation Program was also adopted by Commission, to exhort and encourage members not in regular attendance to services, to attend and to endeavor to contribute their services in active participation in the church program. The Visitation Program was never put into effect by Commission.

Regular church services are planned and carried out by Commission each Lord's Day, 2 in Nicosia, plus a Bible Study group for teenagers following the service; 2 in Larnaca, plus Sabbath School, and 1 in Limassol. In Nicosia and Larnaca, one service is in Greek, the other in English. Commission has resolved not to try to continue preaching services in Limassol from January 1, 1969, there being no pastoral work being carried on.

For the C.C.C. workers who arrived in late August, plans were made and resolutions set up, to implement the workers into the mission program in Cyprus. As appointed by the Board of Foreign Missions, Mr. Smith has been in regular contact with the C.C.C. workers and some positive results are being seen from their efforts.

Two summer conferences were held in the Troodos Mountains in August, one each for boys and girls. Attendance was 6 and 30 respectively. The C.C.C. workers arrived in time to give able assistance to the conferences.

A new mission car, a Morris Oxford, was purchased in March of this year.

Weekly meetings in Ormedhia have been carried on during the fall of the year, since a top class student who was converted during the summer has made himself available for translation. Mr. Constantinos has been regular in the worship services as his interest has been increasing and he is showing signs of spiritual growth.

The work in the Academies has continued, under the leadership of T. M. Edgar in Larnaca and Miss Ruth Reade in Nicosia. Enrollment in Larnaca is 519 and in Nicosia a record number of students is enrolled, 405. There has been discussion through the year of measures which might be taken to diminish the enrollment and responsibilities of the schools and to put the academies under one head, but no definite action has been taken. The C.C.C. workers are performing regular duties in the Boarding Depts. of the schools.

Joint prayer meetings, bi-monthly, began in October, with one meeting being held in Nicosia and one in Larnaca. The purpose of the meetings is to pray and fellowship together in the mission work we share in the two locations.

A Communicants' Class was conducted by Mr. Smith and Mr. Sanderson during the month of November. Miss Pitsa Zingas and Miss Evniki Philippidou attended the class, following which Miss Zingas was received into full membership upon profession of faith. Miss Philippidou will join the fellowship in the near future.

Procedure of the registration of the Peponiades Trust has been put into effect by Commission through the Board of Trustees. It is now being put into final form by a legal officer.

The Banner of Truth tract goes out regularly, as overseen by C. C. Christou. Approximately 650-700 are sent out.

Under the declared Headship of Jesus Christ, may the Cyprus Commission continue to fulfill better the will of the Saviour. And to Him be all glory.

T. M. Hutcheson, Moderator
Alvin W. Smith, Jr., Clerk

REPORT OF THE FAR EAST COMMISSION

We praise our sovereign God for His sustaining grace and blessing during another year of service for Him in Japan. The Far East Commission would respectfully report that six regular and one special meetings were held during the year. The Commission consisted of G. Spear, Moderator; T. Masunaga, Clerk; and Y. Nitta, Treasurer. J. Pennington returned to Japan on October 1st to resume his service in Japan, and as a member of the Commission. The Commission continued its work of overseeing one organized self-supporting congregation and two mission stations which are under its care.

Planning and oversight of evangelistic efforts included special evangelistic services which were held at the Higashi Suma Church on May 24, 25. Included in this spring evangelistic effort were plans to visit out-of-bounds members on the island of Shikoku and in the village of Ebara. A special effort was also made to renew contact with members who had separated themselves from the fellowship of the Church for a long period of time. This was carried out by means of a personal greeting and

letter prepared and sent out by the Commission toward the end of the year.

The Commission encouraged continued support of the Sakai family in their medical missionary labors in Indonesia. Needed items were collected and sent by our churches. The offering received at the Annual Christmas Psalm Program, excluding expenses, was sent as a love offering to the Sakai family.

The Sacrament of the Lord's Supper was administered twice during the year under the supervision of the Commission. Spring Communion was held April 21st at the Keiyaku Church in Okamoto, and Fall Communion was held on November 10th at the Higashi Suma Church. The Fall Communion was especially well attended, with six adults and two covenant children receiving the Sacrament of Baptism, and one adult received into membership from another denomination. It was, indeed, a time of unusual blessing and a great encouragement to the work of the Church here in Japan.

The annual Young People's Conference was held August 27, 28 on Awaji Island, using the theme, "Love and Conduct". The Fall Church Conference sponsored and planned by the Commission was also held on Awaji on October 10th with the messages and discussion centered on the theme, "Christian Fellowship". This was probably the best attended, and one of the most helpful conferences ever held by our churches in Japan.

Mr. S. Fujimoto, who has been employed by the Covenanter Book Room for the past several years, was accepted as a seminary student under the care of the Commission in March, 1968. He entered the Lutheran Bible School in Kobe in April. The Commission approved the plan for Mr. Fujimoto to do part-time work for the Mission as a part of his training and to provide some financial support. Student aid on a monthly basis was also approved to be paid by the mission.

The printing of "The Life of Christ in the Psalms" program has been completed, as planned by the Commission, and copies have been made available to our members and for general sale through the Book Room. Considerable progress was also made during the year in preparation for the printing of a more complete Psalm Book in Japanese. Rev. Masunaga and members of the Psalter Committee have done an excellent job, and are to be commended. The committee will need our continued encouragement and prayer support as they endeavor to complete their very important task.

The Commission approved the purchase of property located in the Okamoto area for the Keiyaku Church, including the plan to borrow money from various sources to raise the total purchase price. The Rokko land was offered as a guarantee for the borrowed money.

The Commission voted to support the movement among Christians in Japan against the nationalizing of the Yasukuni Shrine in honor of the war dead. This is recognized as a dangerous trend toward the nationalization of shintoism once again.

The need for additional workers in Japan, both missionaries and pastors and leaders, continues to be our greatest need. We covet your continued faithful prayer support that God would raise up laborers for the harvest here in Japan, as He has promised in His Word, and that He would continue to strengthen and make fruitful those whom He has already raised up.

The minutes of the Sessions under the Japan Commission have been reviewed and nothing contrary to the law and order of the Church has been found. Our minutes and statistical report have been forwarded to Synod's stated clerk.

Respectfully submitted,
Toshio Masunaga, Moderator
James C. Pennington, Clerk

The Reports of the Boards of Corporators and Trustees of Geneva College and Unfinished Business Item 4 were made the Order of the Day following the Memorial for Dr. Atchison tomorrow morning.

The Report of the Elders' Conference was read, adopted and is as follows:

REPORT OF THE ELDERS' CONFERENCE

Following the regular procedure provided by Synod in 1968, the Elders Conference was convened by the assistant clerk, Rev. Donald Weilersbacher, who opened the meeting with prayer at 3:10 p.m. on Tuesday, June 10. Mr. Glenn Lemon, elder delegate from New Castle, was elected chairman, and Charles McBurney, elder delegate from First Beaver Falls, was chosen secretary.

The discussion concerned primarily the need for increase in pensions for retired church leaders and the availablility of funds for this purpose.

The following recommendation was made for Synod's consideration:

That Synod direct the Board of Trustees and the Pension Board to review the entire matter of pensions, insurance contracts, and contributions by congregations and by Synod to pension and benefit programs, with a view to liberalizing to the fullest possible extent the pensions and other benefits paid to retired ministers and their wives, to retired missionaries and their wives, to the widows and orphans of ministers and missionaries, and to retired lay workers of the church who are now or who may become eligible for the pension plans, and that this action be completed and implemented as soon as possible.

Charles McBurney, Secretary
Clyde Redpath, Assistant Secretary

The Committee to Canvass the Vote on the Overture reported that all three overtures were passed by more than a two-thirds vote of the sessions and more than a majority of the elders voting. The overtures therefore are declared to be passed, and become the law and order of the church. They are as follows:

1. **Book of Church Government,** Chapter III, Paragraph 13, line 7, page 238, the word "resident" is hereby inserted before the word "membership". The changed sentence now reads, "Unless otherwise specified in the charter, one-fourth of the resident membership shall constitute a quorum for the transaction of ordinary business, but no business vitally affecting the welfare of the congregation should be transacted without the presence of at least one-half the resident membership."
2. **Book of Church Government,** Chapter VIII, Paragraph 9, line 5, page 255, the word "unreserved" is hereby deleted before the word "acceptance". The changed sentence now reads, "A regularly ordained minister of any evangelical denomination may be received by a presbytery upon his presentation of a letter, properly authenticated, from the denomination to which he formerly belonged, and his declaration of his acceptance of and adherance to the doctrinal standards and distinctive principles of the Reformed Presbyterian Church."
3. **Book of Church Government,** Chapter II, Paragraph 10, line 5, page 232, the sentence is hereby revised as follows: "An applicant from another denomination shall satisfy the session of his acceptance of the cardinal truths of the historic Christian faith and his purpose to conform to the principles and practices of the Reformed Presbyterian Church of North America."

The Report of the Temperance Committee was taken up, adopted as a whole and is as follows:

REPORT OF SYNOD'S TEMPERANCE COMMITTEE

Dear Fathers and Brethren:

During the last year, much attention has been directed toward the increasing use of the psychedelic drugs. To the familiar names of marijuana and heroin and LSD have been added several forms of these drugs which are unfamiliar to most people but extremely damaging.

Shocking and realistic films portray the story of how addiction is acquired and the harm wrought to body, mind and soul of the user. The testimony of doctors in full knowledge of the history of those drugs and their use leads to one sound conclusion: their manufacture, distribution and sale should not be legalized by the government.

Numbers of victims are in the thousands, in fact, hundreds of

thousands, as high as an estimated 600,000, and their plight is most pitiable. This makes the news.

But remember this: there is another drug, a well known narcotic, beverage alcohol (ethyl) which is wreaking similar havoc on its victims. The manufacture, advertising and sale of this drug, carry the protection and sanction of the law of the land, in the 21st Amendment to the U. S. Constitution. And the victims of the use of beverage alcohol number not just 600,000 but from between 5,000,000 and 7,000,000. A quarter of a million drunkards fall into hopeless for eternity graves. Why is this complacently condoned?

Aware that all of these narcotic, habit-forming drugs belong in one big family, your committee seeks to protect our youth by giving them the facts, and warning them against indulging in any of these drugs.

Last year, your temperance committee promoted with the approval of Synod a church-wide project for Personal Commitment to abstinence from the use of these narcotics. Cards were printed, reading as follows:

Personal Commitment

Believing as a Christian, in the Spirit-filled life, free from the blight of temptation and sin, always attempting through Christ's strength to honor him in every way, I promise with God's enabling Spirit to refrain from the use of:

Alcoholic Beverages, such as wine, beer, whiskey, gin, rum, vodka and hard cider.	( )
Tobacco products	( )
Drugs, such as marijuana, heroin, peyote and LSD	( )

Twelve congregations participated and about 750 of the 1,000 cards printed were requested and used. While it was somewhat disappointing that more congregations did not participate, comparatively with the past, the effort was worth while. It was especially encouraging that some adults, for their own sake and for example to their children, took the pledge to break off the use of tobacco.

It is in respect to the use of tobacco that there is hope for improving the situation in our nation. The American Cancer Society, making use of the Fairness Doctrine, with respect to the airing of controversial subjects on the radio and TV, has been giving spot announcements showing the horrors of the effects of smoking. These effects are shown in cancer of the lungs and ailments related to the respiratory and circulatory systems. This publicity which puts smoking in a very bad light is having its effects.

Furthermore, the U. S. Department of Health which brought

out the Research Report from the U. S. Surgeon General several years ago on "Smoking and Health" is prepared to go farther. After having ordered labels to be placed on packages of cigarets:

"The use of these may be hazardous to your health".

The Department of Health will take a second step so that the label will read: "The use of these is hazardous to your health". And this warning will be ordered inserted in cigaret advertisements.

The final direction in which these movements are headed will be determined by the U. S. Congress. The 3 year old law permitting the advertising of cigarets on radio and television is about to expire.

The Department of Health is ready to put a ban on this advertising. The people from the tobacco raising states are going to fight this legislation, tooth and nail. The manufacturers of cigarets, despite the mountain of evidence accumulated still refuse to admit that cigaret smoking is a leading cause of lung cancer. In addition to the more than 50,000 deaths from lung cancer each year there are the numerous deaths from emphysema and heart injury attributable to smoking.

It is for us through our Sabbath Schools and Youth Groups to give the facts as to the effects of the use of tobacco, on soul, mind and body; to pray for the enactment of proper legislation to put a ban on the manufacture, advertising, sale and use of cigarets and other tobacco products, to be prepared to write letters to our Congressman encouraging them to promote and approve such legislation.

Two important conferences were held in our nation's capital at which your committee was represented. The first in September 1968 under the sponsorship of the American Council on Alcohol Problems was attended by more than 200 leaders in medicine, industry and highway safety.

A single theme was sounded throughout the reports given: it was that ALCOHOL MAKES ALCOHOLICS, and the damage suffered is in direct proportion to the amount of alcohol consumed. The reason for this is that alcohol is an addictive, habit-forming drug.

Leaders were present from such foreign countries as Denmark, India and Japan and they shared their problems and difficulties resulting from the use of beverage alcohol. Their problems and difficulties are similar to our own in America.

Radio Commentator Paul Harvey addressed an audience of 2500 in Constitution Hall, the night of September 12. This was the largest DRY assembly since Repeal. Mr. Harvey stressed the desparate need for protecting our youth; at the same time he touched forcefully on the disastrous effect of the consumption of liquor by members of Congress.

The second conference was the 1969 meeting of the National

Temperance and Prohibition Council, a two day session on February 4, 5. This was attended by approximately 75 representatives of churches and national temperance and reform organizations.

One new feature of the 1969 Council program was the presence and participation of youth. Four young leaders from Maryland State Youth Temperance Council conducted a panel discussion on "Total Abstaining Youth in Today's World." These definite Christians giving evidence of being born-again believers are actively engaged throughout the year in the service of Christ. It was most encouraging to see intelligent young men and young women coming to the right conclusions about the use of those things which threaten to destroy themselves and others and using their influence in youth groups to avoid the damage of addiction.

Three state leaders related their work through the year, and year after year in high schools in New York, Ohio and Texas. Their work is recognized and welcomed by school officials and thus they reach many thousands of students and help fortify them by giving them the facts as to the nature of narcotics in their various forms and their effects when used.

The National Temperance and Prohibition Council calls for the appointment of a non-biased Government Commission for a research study on 'Drinking and Health' similar in nature to the other Commission which reported effectively on "Smoking and Health". It is high time that the public have the facts on this second subject which concerns many millions of our citizens. Alcoholism is acknowledged to be our Number 3 Health Problem in America.

The term for which Alvin W. Smith Sr. and R. Paul Wright M. D. were elected expires this year and their successors should be elected at this Synod.

Recommendations:

1. That pastors, superintendents, parents and leaders of children and youth seek their genuine conversion to Christ and their infilling by the Holy Spirit, as the basic safeguard against addiction to drugs and narcotics of all kinds.
2. That the facts be taught with respect to the dangerous effects from the use of these, even in moderation.
3. That letters be written to Senators and Representatives encouraging them to promote the enactment of legislation to ban the advertising of cigarets on radio and television.

Respectfully submitted,
Alvin W. Smith Sr. Ch.

The Report of the Judicial Committee was taken up. Item 1 dealing with Paper Two which requested a ruling regarding last Synod's action concerning United Presbyterian ministers oc-

cupying our pulpits was laid on the table to consider the following substitute: That Synod declare that no United Presbyterian minister be invited to preach in Reformed Presbyterian pulpits unless he is engaged in judicial process officially to remove the Confession of 1967 and the new ordination vows, and to restore a truly Reformed position in creed and vows. This substitute was adopted. (Also please see page 122 for subsequent action.)

The evening adjournment time was set at 9:30 p.m.

Synod was recessed in prayer by Donald Weilersbacher.

THURSDAY, JUNE 12, 7:30 p.m.

Synod reconvened in prayer by Robert Fullerton.

The Roll was taken.

The Minutes of the previous session were read and approved.

A telegram of greeting from Adam Loughridge, Clerk of the Irish Synod, was read.

The Report of the Co-ordinating Committee was read, taken up as a whole, adopted and is as follows:

REPORT OF THE CO-ORDINATING COMMITTEE

The Co-ordinating Committee met in two sessions during Synod, on Wednesday, June 11 and Thursday, June 12.

The officers appointed by Synod were Dr. John O. Edgar, Chairman; Robert More, Jr., Clerk; and J. Paul Wilson, Assistant Clerk.

The roll of Presbyterial delegates was made up, called, and is as follows:

Iowa — G. M. Robb and R. P. Joseph
Midwest — P. Martin and C. E. Wilson
New York — H. Harrington and A. Weddell
Ohio-Illinois — C. Sterrett and F. Creeters
Pacific — P. D. McCracken and J. G. Betts
Pittsburgh — D. Armstrong and S. Lee
St. Lawrence — R. More, Jr. and I. McKee

The representatives of the various Boards and Committees were as follows:

Foreign Missions — R. Henning
Home Missions — M. W. Martin
Church Extension, Southern, Indian
Women's Assoc. — Mrs. Mary C. George
Theol. Sem. — R. Henning (Student's Aid)
Ministerial Relief — R. Morrow (Widows and Orphans)
Geneva College — R. H. Greenlee
Publication Board — P. Faris
Witness — M. W. Martin
Christian Ed. — W. McMillan
Misc. Fund — C. Fox
Church Erection — C. Redpath

Evangelism — R. McFarland
Corporators — J. O. Edgar

The statistical breakdown of the financial requests is included on a separate sheet and appears in the Appendix.

Recommendations:

1. That Synod's contributed budget for 1970 be $231,077.
2. That congregations covenant to give sacrificially to raise the total contributed budget. Our boards and Committees have stated that this money is needed to accomplish the work which we believe God wants to do through us.
3. That Synod's Board of Trustees be instructed to analyze the legal limitations on the use of endowment funds.
4. That in January 1971, Synod's Board of Trustees be authorized to transfer funds, if necessary, from the contingent account to the contributed budget to bring the total up to $231,077.
5. That Synod's Board of Trustees be authorized to use such capital appreciation on invested funds as is necessary (within the legal limitations).
6. Inasmuch as the money in the contingent account and the appreciated capital can be distributed only to boards and committees that have invested funds that the Board of Trustees be authorized to adjust distribution of undesignated contributions so that the total of $231,077 is finally distributed as called for in the 1970 contributed budget.
7. That each board and permanent committee be instructed to prepare a specific set of objectives (work to be accomplished) for the year 1971. These objectives are to be submitted to the Clerk for inclusion in the 1970 Digest of Reports and presentation to the 1970 Synod. A special committee shall be appointed to provide guidelines for the statement of these objectives (the guidelines shall be in the hand of boards and committees by January 1, 1970).

Respectfully submitted.

The Report of the Finance Committee was read and taken up item by item. Item 1 was considered with the item regarding the salary of Roy C. Fullerton referred back to the Seminary Board. The rest of Item 1 was adopted. Items 2 and 3 were adopted. Item 4 was amended and adopted. Items 5 and 6 were adopted. Item 7a was referred back to the Committee. Item 7b was amended and adopted. Items 8-11 were adopted. The Seminary Board reported back on the section of Item 1 referred to them, and it was adopted as amended. Item 7a was amended and adopted. The financial part of the item referred to the Board of Home Missions and Church Extension from the report of the former Associate Presbyterian Synod was also referred to the Board of Home Missions and Church Extension. The report of the Finance Committee was adopted as a whole and is as follows:

REPORT OF THE FINANCE COMMITTEE

The Finance Committee has reviewed the various items and documents referred to it and respectfully reports as follows:

1. We recommend total remuneration for Synod's appointees as outlined below, with the provision that the appropriate board or committee determine the distribution between salary and housing allowance, where applicable. The new rates are to be effective January 1, 1970, except in the case of Wayne R. Spear whose service at the Seminary is expected to begin June 1, 1970.

   Seminary Professors (Item 3 — Seminary Report)

S. Bruce Willson	$9200 per year
E. Clark Copeland	$8300 per year
Roy C. Fullerton	$3500 for 5 mos. Jan. through May, 1970
Wayne R. Spear	$7500 per year

   Director, Board of Christian Education (Item 9-Board of Christian Education Report)

Kenneth G. Smith	$8300 per year

   Editor, Covenanter Witness (Item 1-Publication Board Report)

M. W. Dougherty	$7400 per year

   Director, Christian Amendment Movement

S. E. Boyle	$8500 per year

   Treasurer

Louis Hutmire	$7900 per year

2. As a token of Synod's appreciation of the valuable service rendered by Chester R. Fox in the positions of Church Treasurer and Stated Clerk, we recommend that he be given a gift of $1000, this amount to be taken from the miscellaneous fund.
3. With reference to Items 4, 5, and 6 of the report of the Board of Christian Education, we recommend as follows:
   a. That the overdraft of $4769.78 be covered by distribution from the John L. Wright estate as recommended by Synod's Board of Trustees in their report.
   b. That Synod provide a $5000 interest-free operational fund for the Board of Christian Education with the specific understanding that these funds are strictly for operations within the approved budget and must be on hand at the end of the year, and that the account from which this fund is to be taken be determined by Synod's Board of Trustees.
   c. That Synod provide an advance of $1000 to the Conference Administration from the Miscellaneous Fund for arranging the 1970 Convention, which amount is to be returned to the Synod following the convention.
4. We recommend that the expense of the publication of the thesis by E. Clark Copeland, be covered by an additional

grant to the Publication Board for this purpose from the Miscellaneous Fund.

5. We have reviewed the financial statement of the former Associate Presbyterian Church which they have provided and we find as follows:

   a. A significant discrepancy exists between the indicated June, 1969 total net balance of their several funds ($31,656.31) and the total value of three bank certificates, two notes and a farm mortgage which they reportedly hold ($37,624.49). No explanation of this discrepancy is available from their representatives at Synod. We recommend that our treasurer consult promptly with their former treasurer to clarify this matter and that he supply our 1970 Synod with an accurate closing statement of their accounts.

   b. The Associate Presbyterian Synod has designated certain monies to various funds. Where those funds have a closing positive balance at the time of merger, we recommend that the amounts so designated be assigned to the comparable funds in the Reformed Presbyterian Church as follows:

   1. Their Pension Fund to the Pension Fund.
   2. Their Foreign Mission Fund to the Foreign Mission Board.
   3. Their Home Mission Fund to the Home Mission Board.
   4. Their Magazine Fund to the Publication Board.
   5. Their Orphanage Fund to the Widows and Orphans Fund.
   6. Their Board of Education Fund to the Board of Christian Education.
   7. Their Professor of Theology Fund to the Seminary Fund.

   c. We recommend that Synod's Board of Trustees distribute the money in the Associate Presbyterian Synod's Fund in accordance with its discretion taking into account a resolution passed by the 1968 Synod of the Associate Presbyterian Church expressing interest in having some portion of their funds used for assisting pre-ministerial students with their college expenses.

6. Item 4 of the report of S. Ray Blair to the Synod of 1969 was referred to our committee. This item indicates that the Associate Presbyterian Church had a publication fund for the purpose of distributing various publications and documents. We recommend that the various publications which they have available be turned over to the Board of Christian Education and that the balance on hand in this fund also be provided to the Board of Christian Education.

7. We have reviewed the reports of the Trustees and the Treasurer of the Synod of the Reformed Presbyterian Church and find them to be in order with the exception of a discrepancy in the Geneva College Securities Account near the bottom of page 2. With respect to Items 1 and 2 in the recommendations of the Trustees report, we recommend as follows:

a. That the Annuity Fund of the Connellsville Congregation in the amount of $1,578.32 be distributed to the Miscellaneous Fund.

b. That the recommended distribution of the John L. Wright estate be approved as follows:

Foreign Mission Board	$10,196.12
Witness Committee	2,775.02
Board of Christian Education	4,769.78
Miscellaneous Fund	3,313.61
Graduate Study Fund	4,000.00

8. As an aid in improving the clarity and general understanding of future reports of the Treasurer, we recommend that the listing of departmental endowment funds include not only the amount of endowment but also the market value of the funds held for each department as of the closing date of the report.
9. Our committee recommends that Synod express to the Board of Trustees our encouragement of their recent initial efforts to evaluate the degree of restraint which is imposed upon the use of our various endowment funds and that they be requested to diligently continue these efforts. We specifically ask that an evaluation be made for each fund which will indicate whether only the endowed amounts are restricted for distribution or whether the capital gains which have accrued in these funds are also restricted in whole or in part and that this information be provided in future reports to the Synod.
10. Our committee further recommends that Synod direct that future reports of the Board of Trustees indicate the year-to-year capital gains and the dividend income in terms of market value of our total holdings.
11. In the light of the increasing possibility of the enactment of legislation which would tax church properties, our committee recommends that Synod's Board of Trustees undertake a study of our church finances to determine such appropriate steps as may be indicated to shelter our investments to the maximum extent from such taxation and to protect the funds to the maximum extent for the work of the church.

Respectfully submitted,
Joseph Lamont, Jr., Chairman
John O. Edgar
Herman L. Horner
Glenn E. McFarland
William Ramsey

Chester R. Fox expressed his deep appreciation for the gift given to him by the Synod.

REPORT OF THE TREASURER OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA
January 1, 1968 -- December 31, 1968

DEPARTMENTAL ENDOWMENT FUNDS

Geneva College	$599,938.20	
Foreign Missions	144,997.83	
Syrian Mission	14,784.32	
China Mission	15,992.78	
Theological Seminary	120,005.60	
Students Aid	17,500.00	
Pension Plan	42,000.00	
Southern Mission	15,725.24	
Home Mission	88,228.93	
Indian Mission	4,138.54	
Jewish Mission	2,333.32	
Witness Work	2,883.34	
Aged Peoples Home	75,296.90	
Board of Church Erection	3,400.00	
Widows and Orphans	28,457.67	
Board of Publications	15,215.61	
Ministerial Relief	55,859.58	$1,246,757.86

TEMPORARY INVESTMENTS

Balance January 1, 1968		$65,406.11
Receipts		
McCrea Estate	$ 327.77	
Home Mission, Church Extension	15,281.11	
Graduate Study Fund	82.69	
New Congregation, California	1,428.43	17,120.00
		82,526.11
Disbursements		
Home Mission, Church Extension	4,100.00	
Theological Seminary	5,172.86	9,272.86
Balance December 31, 1968		$73,253.25

Which Belong To The Following

McCrea Estate	$11,253.45

Home Mission, Church Extension	24,651.48	
Southern Mission	14,309.67	
Graduate Study Fund	2,839.18	
Students Aid	3,000.00	
Board of Church Erection	1,030.00	
Oath Committee	1,460.00	
New Congregation, California	14,709.47	$73,253.25

GENERAL MORTGAGE ACCOUNT

Balance January 1, 1968	$103,693.87
Payments on Account	9,036.71
	94,657.16
Mortgages Placed	17,300.00
Balance December 31, 1968	$111,957.16

GENERAL MORTGAGE INTEREST ACCOUNT

Receipts, Interest from Mortgages	$ 7,020.76
Disbursements, To Gross Income Account	7,020.76

GENERAL INVESTMENT SECURITIES ACCOUNT

Balance January 1, 1968	$1,225,655.20
Receipts, Securities Purchased	34,862.76
	1,260,517.96
Disbursements, Securities Sold	52,657.60
Balance December 31, 1968	$1,207,860.36

DIVIDENDS GENERAL INVESTMENT SECURITIES ACCOUNT

Receipts, Dividends		$132,466.98
Disbursements		
To Emma Elliott Missionary Society	$ 22.50	
To Gross Income Account	132,444.48	132,466.98

DAVID GREGG SECURITIES ACCOUNT

Balance January 1, 1968	$156,473.14
Balance December 31, 1968	156,473.14

DAVID GREGG PROFIT AND LOSS ACCOUNT

Balance January 1, 1968	$1,660.54
Balance December 31, 1968	1,660.54

DAVID GREGG INCOME ACCOUNT

Receipts, Dividends	$19,767.38
Disbursements, To Gross Income Account	19,767.38

DAVID GAILEY SECURITIES ACCOUNT

Balance January 1, 1968	$75,812.13
Balance December 31, 1968	75,812.13

DAVID GAILEY PROFIT AND LOSS ACCOUNT

Balance January 1, 1968	$16,715.83
Balance December 31, 1968	16,715.83

DAVID GAILEY INCOME ACCOUNT

Receipts, Dividends	$8,447.43
Disbursements, To Gross Income Account	8,447.43

GENEVA COLLEGE SECURITIES ACCOUNT

Balance January 1, 1968	$430,657.06
Disbursements, 36 shares J & L Steel	6,060.00
Balance December 31, 1968	$427,597.06

GENEVA COLLEGE SECURITIES INCOME ACCOUNT

Receipts, Dividends	$1,657.35
Disbursements, To Geneva College	1,657.35

JAYNE MARJORIE LEMKER SMITH SECURITIES

Balance January 1, 1968	$123,716.20
Balance December 31, 1968	123,716.20

JAYNE MARJORIE LEMKER SMITH INCOME ACCOUNT

Receipts, Dividends		$4,498.45
Disbursements		
To Mrs. Cecil J.B. McLaughlin	$4,229.00	
To Gross Income Account	269.45	4,498.45

DR. GEORGE M. AND AGNES LYMAR REED INCOME ACCOUNT

Receipts, Dividends	$2,728.18

Disbursements, To Geneva College	2,728.18

GENERAL INVESTMENT SECURITIES ACCOUNT #2

Balance January 1, 1968	$ 6,210.00
Securities Purchased	20,472.35
	26,682.35
Disbursements, To General Investment Securities Account	6,210.00
Balance December 31, 1968	$20,472.35

GROSS INCOME ACCOUNT

Receipts, Interest and Dividends		$190,565.45
Disbursements		
To Sundry Accounts	$187,588.61	
To Contingent Account	31.61	187,620.22
Balance December 31, 1968		2,945.23

CONTINGENT ACCOUNT

Balance January 1, 1968	$185,064.85
Receipts, From Gross Income Account	31.61
Balance December 31, 1968	$185,096.46

CASH ACCOUNT

Balance January 1, 1968	$ 29,279.76
Receipts	513,858.86
	543,138.62
Disbursements	496,769.29
Balance December 31, 1968	$ 46,369.33

OFFICE EXPENSE

Receipts, From Gross Income Account		$18,524.27
Disbursements		
Salaries	$13,975.00	
Rent	1,650.00	
Auditor	600.00	
Office Supplies	110.14	
Stationary and Postage	187.75	
Telephone	215.70	

Social Security	614.66	
Office Equipment	238.82	
Tuition and Books	256.95	
Delegate, Synod	30.00	
Rental, Safe Deposit Box	45.00	
Surety Bond	126.00	
Wall Street Journal	28.00	
Pension Plan	419.25	
Miscellaneous Items	27.00	18,524.27

BOARD OF EVANGELISM

Balance January 1, 1968	$ .80
Receipts, Share of Synod's Budget	940.00
	940.80
Disbursements, Joseph Copeland, Treas.	940.80

HOME MISSION

Balance January 1, 1968	$37,688.33

Receipts

Share of Synod's Budget	$21,620.00	
From Southern Mission, Sup.	3,099.96	
From Indian Mission, Supplement	1,775.00	
San Diego Congregation, Moving Refund	500.00	
Lafayette Mission	20.00	
Dividend from Endowment Fund	13,133.77	
Dividend from Gregg Endowment	5,633.69	45,782.42
		83,470.75

Disbursements

To Home Mission Church Extension Account	15,000.00	
Lawrence Mission, Salary	4,500.00	
Summer Work Program	2,676.50	
Travel Expense, Board Members	682.05	
Moving Expense	1,350.00	
Committee to visit fields	165.70	
Miscellaneous Account	32.19	
Supplements:		
Iowa Presbytery	$4,914.00	
Mid-West Pres.	8,780.51	

Ohio-Ill. Pres.	3,199.96		
Pittsburgh Pres.	7,049.96		
St. Lawrence Pres.	4,701.00	28,645.43	53,051.87
Balance December 31, 1968			$30,418.88

INDIAN MISSION

Balance January 1, 1968			$4,226.34
Receipts			
Share of Synod's Budget		$3,760.00	
Rent		30.00	
Special Contributions		130.00	
Orlando Congregation Memorial, B. C. Terry		190.00	
Dividend from Endowment Fund		616.13	4,726.13
			8,952.47
Disbursements			
To Home Mission Board Supplement		1,775.00	
Pulpit Supplies		795.00	
Rent		100.00	
Special Gift, Pastor		75.00	
Psalm Selections		30.00	
Moving		448.17	
Insurance:			
Automobile	$121.00		
Building	48.03	169.03	3,392.20
Balance December 31, 1968			$5,560.27
Balance January 1, 1968			$10,180.48

SOUTHERN MISSION

Receipts			
Women's Synodical Missionary Society, Salary		$3,420.00	
Designated Collections		664.70	
Daily Vacation Bible School		84.30	
Dividend from Endowment Fund		2,340.82	
Dividend from Gregg Fund		1,251.94	
Dividend from Carlisle Fund		1,167.39	
Interest from Temporary Investments		429.29	9,358.44
			19,538.92

Disbursements

To Home Mission Board, Supplement		3,099.96	
Salaries		3,520.00	
Honorarium		100.00	
Daily Vacation Bible School		150.00	
Committee to Visit Field		122.50	
Housing		200.00	
Furniture		385.00	
Paint		200.00	
C. C. Brown, Designated Collections		58.30	
Pension Plan		48.60	
Social Security		159.28	
Insurance:			
Church	$ 422.00		
Automobile	165.00	587.00	8,630.64
Balance December 31, 1968			$10,908.28

JEWISH MISSION

Balance January 1, 1968	$ 620.78
Receipts, Dividend from Endowment Fund	347.29
Balance December 31, 1968	$ 968.07

LAWRENCE MISSION

Receipts

From Home Mission Board	$4,500.00	
Gifts, Women's Synodical Missionary Society	57.15	$4,557.15

Disbursements

Marion McFarland	4,500.00	
Mrs. Harold McKinney, Treasurer, Gifts	57.15	4,557.15

TEMPORARY INVESTMENTS

Balance January 1, 1968	$51,986.76

Receipts

McCrea Estate	$ 327.77
Home Mission Church Extension	15,281.11

New Congregation, California	1,428.43	17,037.31
		69,024.07
Disbursements, Home Mission Church Extension		4,100.00
Balance December 31, 1968		$64,924.07

Which Belongs To The Following

McCrea Estate	$11,253.45	
Home Mission Church Extension	24,651.48	
Southern Mission	14,309.67	
New Congregation, California	14,709.47	$64,924.07

BOARD OF CHRISTIAN EDUCATION

Balance OVERDRAWN January 1, 1968		($ 3,298.15)

Receipts

Share of Synod's Budget	$18,800.00	
Contributions	187.00	
Postage	95.80	
Field Work	1,171.08	
Summer Training Program	110.00	
Refund, Equipment	98.00	
John L. Wright Estate	801.53	
Miscellaneous Income	5.09	21,268.50
		17,970.35

Disbursements

Salaries	11,699.88
Housing, Director	1,500.00
Hospitalization and Insurance, Secretary	152.58
Social Security	270.52
Rent	1,125.00
Utilities	134.33
Telephone	261.70
Supplies	553.61
Petty Cash	883.52
Expense, Director	811.48
Miscellaneous Publications	200.00
Field Work	1,009.27
Board, Travel and Expense	1,500.00

Summer Training Program	1,271.00	
Equipment	197.46	
Promotion	96.96	
Pension Plan	213.00	
Interest, Overdraft	445.28	
Books and Records	92.50	
Office Renovation	103.49	
Miscellaneous Expense	218.55	22,740.13
Balance OVERDRAWN December 31, 1968		($ 4,769.78)

CURRICULUM FUND

Balance January 1, 1968		$ 627.19
Receipts, Contributions		9,215.42
		9,842.61

Disbursements

Great Commission Publications	$8,000.00	
Promotion and Postage	438.57	8,438.57
Balance December 31, 1968		$1,404.04

MINISTERIAL RELIEF

Balance January 1, 1968		$11,080.75

Receipts

Synod's Budget	$ 10.00	
Dividend, Endowment Funds	8,315.32	8,325.32
		19,406.07
Disbursements, Pension Payments		8,580.00
Balance December 31, 1968		$10,826.07

WIDOWS AND ORPHANS

Balance January 1, 1968		$ 4,917.42

Receipts

Synod's Budget	$6,110.00	
Special Gift	215.00	
Dividend from Gregg Fund	1,251.94	
Dividend from Endowment Funds	4,236.26	11,813.20
		16,730.62
Disbursements, Pension Payments		11,850.00
Balance December 31, 1968		$ 4,880.62

PENSION PLAN

Balance January 1, 1968		$26,188.72
Receipts		
Assessments	$13,165.86	
Proceeds, T. J. Wilson Policy	2,852.55	
Proceeds, George W. Price Policy	2,009.86	
John L. Wright Estate	100.18	
Dividend from Endowment Funds	6,252.17	24,380.62
		50,569.34
Disbursements		
Presbyterian Ministers' Fund, Premiums	11,092.00	
Pension Payments	2,580.00	
To Investment Account	9,898.75	
T. J. Wilson, Proceeds, Policy	713.14	
George Price, Proceeds, Policy	502.46	
Travel Expense, Board Members	133.50	24,919.85
Balance December 31, 1968		$25,649.49

PENSION PLAN INVESTMENT ACCOUNT

Balance January 1, 1968		$63,800.53
Receipts		
Dividends, Reinvested	$3,410.99	
From Interest Account	1,018.75	
From Current Account	9,898.75	14,328.49
Balance December 31, 1968		$78,129.02

BOARD OF CHURCH ERECTION

Balance January 1, 1968		$35,096.54
Receipts		
Payments on Loans:		
Midwest Presbytery (Wichita)	$1,400.00	
Marion Cong.	4,500.00	
Geneva Cong.	1,500.00	
Indianapolis Cong.	1,500.00	

Walton Cong.	1,000.00		
New Alexandria Cong.	1,000.00		
Coldenham Cong.	1,000.00		
Manchester Cong.	800.00		
Lawrence Cong.	400.00		
Oakdale Cong.	400.00		
Quinter Cong.	300.00		
Hetherton Cong.	447.50		
Montclair Cong.	205.39		
Fresno Cong.	389.46		
Topeka Cong.	1,200.00		
Phoenix Cong.	345.00		
Foreign Mission Board	1,800.00		
E. C. Copeland	238.41		
White Lake Camp	500.00	$18,925.76	
Share of Synod's Budget		1,880.00	
John L. Wright Estate		175.65	
Interest from Loans		431.68	
Dividend from Gregg Fund		1,251.94	
Dividend from Endowment Funds		506.12	
Interest from Temporary Invest.		30.90	23,202.05
			58,298.59

Disbursements

Eastvale Cong.	10,000.00		
Manchester Cong.	6,000.00		
College Hill Cong.	5,000.00		
Winchester Cong.	3,000.00		
Hetherton Cong.	1,500.00		
Foreign Mission Board	3,300.00	28,800.00	
Notary Fees		10.50	
Travel and Telephone Calls		178.66	28,989.16
Balance December 31, 1968			$29,309.43

THEOLOGICAL SEMINARY

Balance January 1, 1968		$ 2.11

Receipts

Share of Synod's Budget	$18,800.00
Ford Aid Fund	4,200.00
From Student Aid Fund	1,000.00

From Temporary Investments	5,172.86	
Dining Club	3,778.16	
Gifts	1,216.53	
William Boyd Duff	1,653.13	
Telephone Calls	237.61	
From O'Neill Income Account	2,672.00	
Tuition and Fees	615.00	
Photocopier Income	15.30	
Foreign Mission Board	150.00	
Interest, Wilmoth Fund	128.95	
Dividend, Gregg Fund	1,251.94	
Dividend, Endowment Fund	16,375.34	
Miscellaneous Income	57.62	57,324.44
		57,326.55

Disbursements

Salaries:		
Faculty	$16,500.00	
Housing	4,500.00	
Special Instructors	1,777.00	
Staff	7,297.13	30,074.13
Graduate Study Expense:		
Salary	4,720.00	
Housing	1,560.00	6,280.00
Utilities:		
Gas	1,226.50	
Electric	1,110.63	
Water	122.91	
Telephone	730.88	
Alcosan	53.70	3,244.62
Equipment and Office Supplies		1,480.49
To Library Account		200.00
To Petty Cash		225.00
Travel		1,086.38
Dining Club		3,362.74
Insurance		406.00
Social Security		337.11
Interest on Overdraft		399.18
Speakers		230.00
Pensions		1,410.00
Maintenance, Building and Grounds		2,695.68
Moving, Wayne Spear		500.00
Night Watchman		129.00

Printing	258.30	
Postage	50.00	
Miscellaneous	85.81	52,454.44
Balance December 31, 1968		$ 4.872.11

SEMINARY ANNIVERSARY FUND

Receipts

Contributions	$ 130.00	
Gift, Mr. and Mrs. E. S. Dill	500.00	$ 630.00

Disbursements

To Seminary Endowment Fund	625.38	
Zax Corporation, Sign	4.62	630.00

SEMINARY CHARTER FUND

Balance January 1, 1968	$ 265.22
Balance December 31, 1968	265.22

SEMINARY LIBRARY ACCOUNT

Balance January 1, 1968	$ 755.13

Receipts

From Seminary Current Account (Sparta Gift)	$ 200.00	
Gifts	443.00	
Fees	393.02	1,036.02
		1,791.15

Disbursements

Books and Magazines	1,467.68	
Supplies	55.42	
Photo Copying	23.50	
Binding Minutes	60.05	
Film Strips	20.00	
Furniture and Equipment	119.61	
Miscellaneous	4.00	1,750.26
Balance December 31, 1968		$ 40.89

SEMINARY ENDOWMENT FUND

Balance January 1, 1968	$109,269.35

Receipts

From Seminary Anniversary Fund	$ 625.38	
R. C. Fullerton	100.00	
Women's Synodical Missionary Society	10.00	735.38
Balance December 31, 1968		$110,004.73

MILNE-MCQUISTON SCHOLARSHIP ENDOWMENT FUND

Balance January 1, 1968	$ 8,000.87
Receipts, From Income Account	2,000.00
Balance December 31, 1968	$10,000.87

MILNE-MCQUISTON SCHOLARSHIP ENDOWMENT INCOME ACCOUNT

Balance January 1, 1968	$2,470.32
Receipts, Dividends	1,488.60
	3,958.92
Disbursements, To Milne-McQuiston Principal Account	2,000.00
Balance December 31, 1968	$1,958.92

SEMINARY RESTRICTED SCHOLARSHIP INVESTED FUND (Dollar Savings Bank)

Balance January 1, 1968	$8,438.08
Receipts, Interest	383.99
	8,822.07
Disbursement, To Seminary Current Account	128.95
Balance December 31, 1968	$8,693.12

THEOLOGICAL SEMINARY PENSION PLAN

Balance January 1, 1968	$1,839.40

Receipts

2% Faculty Salaries	$ 420.00	
Interest	82.77	502.77
Balance December 31, 1968		$2,342.17

SEMINARY SECURITIES ACCOUNT

Balance January 1, 1968	$54,647.77
Receipt, 50 Shares Pennroad Corp. (Boyd)	1,653.13
	56,300.90

Disbursement, Sale 50 Shares Pennroad Corp.		1,653.13
Balance December 31, 1968		$54,647.77

SEMINARY SECURITIES-TIBBY BEQUEST INCOME ACCOUNT

Balance January 1, 1968		$2,940.03
Receipts		
U. S. Treasury Bonds	$ 400.00	
Gulf Oil Company	232.40	
General Motors Corporation	1,582.40	
U. S. Steel Company	240.00	
Texaco Company	304.50	
Duquesne Light Company	215.80	
American T & T Company	180.00	
Sears, Roebuck, and Company	130.00	
General Electric	146.25	3,431.35
		6,371.38
Disbursements		
To Seminary Current Account	2,672.00	
Legal Service	15.00	2,687.00
Balance December 31, 1968		$3,684.38

STUDENTS AID

Balance January 1, 1968		$2,272.91
Receipts		
Share of Synod's Budget	$ 940.00	
Gift	750.00	
Foreign Mission Board, Counseling Service	135.00	
Tutoring	200.00	
Interest, Temporary Investments	90.00	
Dividend, Endowment Fund	2,605.05	4,720.05
		6,992.96
Disbursements		
To Seminary Current Account	1,000.00	
Students Payment	1,725.00	
Students, Special	750.00	
Counseling Service	459.18	

Tutoring	200.00	4,134.18
Balance December 31, 1968		$2,858.78

PERMANENT ENDOWMENT FUNDS

Theological Seminary	$110,004.73	
Milne-McQuiston Scholarship	10,000.87	
Students Aid	17,500.00	$137,505.60

SUMMARY OF THE THEOLOGICAL SEMINARY AND STUDENTS AID FUNDS

Balance January 1, 1968		$ 8,440.50

Receipts

Current Account	$57,324.44	
Anniversary Fund	630.00	
Library Fund	1,036.02	
Students Aid	4,720.05	
Milne-McQuiston Scholarship Interest	1,488.60	
Tibby Bequest Income	3,431.35	68,630.46
		77,070.96

Disbursements

Current Account	52,454.44	
Anniversary Fund	630.00	
Library Fund	1,750.26	
Milne-McQuiston Scholarship Income	2,000.00	
Students Aid	4,134.18	
Tibby Bequest	2,687.00	63,655.88
Balance December 31, 1968		$13,415.08

SYNODICAL GRADUATE STUDY FUND

Balance January 1, 1968		$1,769.15

Disbursements

W. R. Spear	$ 745.00	
E. A. Robson	400.00	
J. D. Carson	350.00	
M. L. McFarland	78.83	1,573.83
Balance December 31, 1968		$ 195.32

UNDESIGNATED BUDGET

Balance January 1, 1968		$ 456.57
Receipts		
Contributions	$119,280.33	
John L. Wright Estate	1,405.28	
Barnesville Congregation Annuity	1,000.00	121,685.61
		122,142.18
Disbursements		
To Sundry Accounts	122,535.40	
Discount, Canadian Checks	94.92	122,630.32
Balance OVERDRAWN December 31, 1968		($ 488.14)

COVENANTER WITNESS

Balance OVERDRAWN January 1, 1968	($ 5.00)
Receipts, Share of Synod's Budget	13,160.00
	13,155.00
Disbursements, To Covenanter Witness	13,155.00

TEMPERANCE ACCOUNT

Balance January 1, 1968		$ 530.61
Receipts, Contributions		86.56
		617.17
Disbursements		
Dues	$ 20.00	
Delegates	120.00	
Supplies	46.75	
Prizes	225.00	411.75
Balance December 31, 1968		$ 205.42

OATH COMMITTEE

Balance January 1, 1968	$ 95.55
Receipts, Interest Temperance Account	43.80
	139.35
Disbursements, Phone Calls	6.87
Balance December 31, 1968	$ 132.48

WITNESS COMMITTEE

Balance January 1, 1968	$6,131.90

Receipts

Share of Synod's Budget	$7,050.00	
Refund C A M	1,127.75	
Deputation, Boyle	811.39	
From Radio Fund	884.68	
Gifts	450.00	
Dividend, Endowment Fund	429.16	10,752.98
		16,884.88

Disbursements

Salaries	15,373.46	
Printing	475.75	
Rent	480.00	
Telephone	124.14	
Tapes	660.86	
Social Security	656.34	
Penna. Unemployment Fund	23.59	
Deputation, Boyle	873.22	
Pension Plan	358.50	
Tax Adjustment, Boyle	318.28	
Insurance	43.67	
Psalters	137.50	
Travel, Board Members	48.00	
Interest on Overdraft	86.59	19,659.90
Balance OVERDRAWN December 31, 1968		($ 2,775.02)

C. A. M. RADIO FUND

Receipts	$ 884.68
Disbursement, To Witness Committee	884.68

PSALM RECORDINGS

Balance January 1, 1968	$ 649.69
Receipts, Sale of Records	405.97
	1,055.66
Disbursement, Postage	12.00
Balance December 31, 1968	$1,043.66

MINUTES OF SYNOD

Receipts, Sale of Minutes	$1,232.50

Disbursements

Printing 750 copies	$2,092.50	
Editing	150.00	
Postage	41.30	2,283.80
Balance OVERDRAWN December 31, 1968		($1,051.30)

CHRISTIAN LITERATURE FUND

Balance January 1, 1968	$ 232.23
Receipts, Sale of Bible Truths	3.10
Balance December 31, 1968	$ 235.33

MISCELLANEOUS ACCOUNT

Balance January 1, 1968	$ 163.53

Receipts

Share of Synod's Budget	$2,932.80	
Traveling Fund	7,856.50	
Minutes of Synod	1,232.50	
Sale of Books	2,056.24	
Collections, 1968 Synod	340.30	
Refund, Delegates	32.45	
Miscellaneous	20.00	14,470.79
		14,634.32

Disbursements

Traveling Fund	7,334.80	
Printing, "Digest of Reports"	492.90	
Printing, "Minutes of Synod"	2,092.50	
Editing, "Minutes of Synod"	150.00	
Postage	158.36	
Reformed Ecumenical Synod, Dues and Conference	750.00	
Expense, Committees	127.55	
Synod's Dockets	156.00	
Expense, 1968 Synod	509.31	
Psalter Committee	983.89	
Delegates	1,087.92	
Honorarium, J. K. Gault	500.00	
Board of Christian Education, Moving Materials	94.22	
N. A. E. Budget	15.00	
Catechisms	33.30	
Miscellaneous	109.00	14,594.75
Balance December 31, 1968		$ 39.57

FOREIGN MISSION BOARD

CURRENT ACCOUNT

Balance OVERDRAWN January 1, 1968			($2,647.49)
Receipts			
Bequests:			
Mazie Glasgow	$2,213.83		
Edna L. Moore	4,991.64		
Anna M. Johnston	2,217.64	$9,423.11	
Share of Synod's Budget:			
Proportionate Share	6,984.62		
Designated Collections	4,995.04		
Women's Synodical Missionary Society	19,040.34	31,020.00	
Income from Investments:			
Dividend from Endowment Funds	26,165.81		
Dividend from Gregg Fund	6,885.62		
Dividend from Carlisle Fund	1,167.40		
Dividend from Investments	1,992.64	36,211.47	
Miscellaneous Income:			
Deputation	502.93		
Refund, Travel	458.44		
Associate P. Church	800.00		
Hemphill Travel	150.00	1,911.37	
Missionary Training Program, Refund Matteson		200.00	
Pension Premiums		101.26	78,867.21
			76,219.72
Disbursements			
Travel:			
Cyprus	4,646.24		
Japan	2,463.72	7,109.96	
Cyprus Mission:			

Salaries	26,477.99	
Field Expense	2,767.50	29,245.49
Japan Mission:		
Salaries	14,652.56	
Field Expense	3,816.25	
Tuition	3,175.02	21,643.83
Missionary Training Program:		
Salaries	6,916.40	
Rent	485.00	
Teaching	1,890.00	
Travel	1,012.40	
Seminary	200.00	
Medical	110.00	
Books	154.67	
Insurance	58.00	
Counseling	135.00	10,961.47
Home Base:		
Secretary Allowance	1,200.00	
Social Security	1,666.98	
In Lieu of Social Security	242.22	
Travel and Hospitality Expense	2,164.22	
Delegates	182.51	
Evangelical Foreign Mission Association, Dues & Subscrip.	304.00	
Office Expense	254.85	
Minutes of Synod, Missionaries	40.00	
Housing	427.50	
History of Missions	125.75	
Missionary Health Program	1,213.25	
Miscellaneous Account	67.42	7,888.70
Miscellaneous Account:		
Medical Expense	755.11	
To Permanent Revolving Fund	500.00	
To Car Account	1,680.00	
Board of Church		

Erection, Account of Loan		1,500.00		
Deputation		240.00		
Miscellaneous		24.44		
Interest:				
Overdraft	$622.62			
Wilmoth Fund	237.57			
Board of Ch. Erec.	64.00	924.19	5,623.74	
Pensions:				
Premiums		1,282.63		
Supplementary Payments		660.02	1,942.65	
Reformation Translation Fellowship			2,000.00	86,415.84
Balance OVERDRAWN December 31, 1968				($10,196.12)

RESTRICTED FUNDS

PERMANENT REVOLVING FUND

Balance January 1, 1968		$1,921.11
Receipts		
From Current Account	$ 500.00	
From Japan Field Account	600.00	1,100.00
		3,021.11
Disbursements		
Keiyaku Church Property	2,400.00	
Board of Church Erection	300.00	2,700.00
Balance December 31, 1968		$ 321.11

CYPRUS BREAD OF LIFE BOOKROOM

Balance January 1, 1968	$ 203.63
Receipts, Collections	492.60
Balance December 31, 1968	$ 696.23

FOREIGN MISSION CAR ACCOUNT

Balance January 1, 1968	$ 948.86
Receipts	

Women's Synodical Missionary Society	$1,044.00	
From Current Account	1,680.00	2,724.00
		3,672.86

Disbursements

Cyprus Mission Car	1,680.00	
Japan Mission Car	1,900.00	3,580.00
Balance December 31, 1968		$ 92.86

ACCOMMODATION ACCOUNT

Balance January 1, 1968	$ 957.00

Receipts

Japan Bookroom	$ 652.04	
Japan Prayer Calendar	25.50	
Japan Mimeograph	53.00	
Japan Visual Aids	32.00	
Japan Jeep	34.00	
Japan Daily Vacation Bible School	20.00	
Japan Educational Purpose	10.00	
Japan Tracts	3.00	
Associate Presbyterian Church	800.00	
Pennington Memorial	1,289.88	
J. R. Patterson Memorial	25.00	
S. Edgar Memorial	727.00	
E. S. Dill Memorial	201.00	
Larnaca Scholarship	314.00	
Nicosia Scholarship	94.00	
Larnaca Tuition	90.00	
Nicosia Tuition	66.40	
Larnaca Tracts	20.00	
Nicosia Daily Vacation Bible School	5.00	
Lydia	247.46	
Kokos	451.23	
Nicosia Utensils	125.00	
Junior Project	36.00	
To Cyprus Bookroom	30.00	
Gifts to Missionaries	103.00	5,454.51
		6,411.51

Disbursements

Japan Bookroom	427.79	
Japan Bookmobile	1,240.93	
Keiyaku Church Property	855.95	
Japan Visual Aids	32.00	
Japan Tracts	3.00	
Japan Daily Vacation Bible School	20.00	
Japan Mimeograph	23.00	
Japan Prayer Calendars	25.50	
Japan Educational Purposes	10.00	
Nicosia Scholarship	94.00	
Nicosia Tuition	66.40	
Nicosia Daily Vacation Bible School	5.00	
Larnaca Scholarship	314.00	
Larnaca Tuition	90.00	
Larnaca Tracts	20.00	
Junior Project Tuition	171.13	
To Cyprus Bookroom	30.00	
To Larnaca Washing Machine	20.00	
Memorial Mrs. W.G. Thompson	80.00	
For Use Short Term Missionaries	105.00	
To Miscellaneous Income Account	800.00	
Lydia	83.40	
Kokos	90.00	
To Japan Car Account	34.00	
Gifts, Missionaries	63.00	4,704.10
Balance December 31, 1968		$1,707.41

RECAP OF BALANCES IN ALL FUNDS

Permanent Revolving Fund	$ 321.11	
Cyprus Bread of Life Bookroom	696.23	
Foreign Mission Car Account	92.86	
Accommodation Account	1,707.41	$ 2,817.61
Less OVERDRAWN Current Account		10,196.12
Balance OVERDRAWN December 31, 1968		($ 7,378.51)

FOREIGN MISSION INVESTMENT ACCOUNT

Balance January 1, 1968	$13,385.61
Receipts, Milne Wilmoth Fund	237.57
Balance December 31, 1968	$13,623.18

Respectfully submitted,
Chester R. Fox,
Treasurer

THE REPORT OF THE TREASURER, OF THE FORMER ASSOCIATE PRESBYTERIAN SYNOD - 1968-69

SYNOD'S FUND

June 1 Balance, 1968	$20,097.19
Martha Ginn	100.00
Minneola Congregation	250.00
Rev. S. Ray Blair	94.82
Washington Congregation	160.00
Interest	1,700.26
1968 Balance plus receipts	$22,402.27

Expenditures 1968-69

Travel Expenses:	
Tom Armogast	45.00
Paul Hindman	165.00
John Montini	45.00
Archie McKissick	55.22
Wilma Weddle	45.00
Mable Hemphill	45.00
Annette Wilson	22.50
Phil Beard	32.72
Reed Hindman	16.36
Eddie Hindman	8.18
Lois Hemphill	22.50
Marsha Beard (Arkansas Young People)	78.68
Rev. Robert McCracken	10.00
Rev. S. Ray Blair	94.82
Bank Charges	6.43
Lock Box Rental	4.25
Mrs. John Currie (Typing)	18.00
Rimersburg Assistance	1,000.00
Testimony Supplies	36.46
Eddie Hindman (Schooling)	2,000.00
Total Expenditures	$3,751.12
June Balance, 1969	$18,651.15

PENSION FUND

Balance June 1, 1968	.00
Rimersburg Congregation	125.00
Minneola Congregation	250.00

1968 Balance plus receipts	$ 375.00
Expenditures	
Rev. R. K. Atchison	600.00
Mrs. Nellie McBee	550.00
Total Expenditures	1,150.00
June Balance, 1969	($ 775.00)

FOREIGN MISSION FUND

Balance June 1968	$ 529.81
Minneola Congregation	692.00
1968 Balance plus receipts	$1,221.81
Expenditures	
Foreign Mission Board	800.00
June Balance, 1969	$ 421.81

HOME MISSION FUND

Balance June 1968	$13,843.46
Expenditures	
Arkansas Mission	800.00
June Balance, 1969	$13,043.46

MAGAZINE FUND

Balance June 1968	.00
Expenditures	
Patterson Press	300.00
June Balance, 1969	($ 300.00)

ORPHANAGE FUND

Balance Unchanged	$ 82.94

BOARD OF EDUCATION FUND

Balance Unchanged	$ 424.69

PROFESSOR OF THEOLOGY FUND

Balance Unchanged $ 107.26

Ralph S. Wilson
Treasurer

	Amount	Date Available
Farm Mortgage	$18,350	March 1, 1977
Bank Certificate	$ 8,000	Dec. 7, 1969
Bank Certificate	$ 5,370	July 7, 1969
Bank Certificate	$ 3,354.49	July 1, 1970
Note	$ 1,800	July 5, 1971
Note	$ 750	Aug. 1, 1970

SALARY SCHEDULE -- FOREIGN MISSIONARIES

Basic Salary	Increment	Vacation Allowance
Married - $4,000	$50*	$100 for each adult
Single - 2,275	25*	10 for each child

*Begins at the end of 4 years of foreign service and continues through the 20th year -- yearly increase.

Child Allowance

$100	at birth
50	1 - 9 years
150	10 - 14 years
250	15 - 19 years
300	19 - 20 years

The ballots for the election called for by the Nominating Committee were collected.

Synod adjourned in prayer by Claude C. Brown who in his petitions remembered Dan Copeland who underwent an appendectomy in Cyprus yesterday.

FRIDAY, JUNE 13, 8:45 a.m.

Synod met pursuant to adjournment on Friday, June 13, at 8:45 a.m. and was constituted in prayer by Charles Sterrett.

The Roll was taken.

A Memoir for Ralph Kerr Atchison was prepared and read by S. Ray Blair. Herbert A. Hays led in prayer.

The Minutes of the previous session were read and approved.

The Report of the Board of Corporators of Geneva College was taken up, adopted as a whole, and is as follows:

REPORT OF BOARD OF CORPORATORS OF GENEVA COLLEGE

The regular annual meeting of the Corporators was held March 27, 1969 at the College. There were 19 of the 22 members who were present. A joint luncheon at noon was held with the Board of Trustees, when various aspects of the College Program was presented to the two Boards.

At the invitation of the Corporators, representatives of the College were present to report on the way in which the College is seeking to strengthen its policies in the area of Faculty Hiring, Student Admissions, and Student Affairs. The Board is gratified with the evident progress that is being made and heartily commends the Administration for its efforts in these fields.

The annual election for members of the Boards of Corporators and Trustees was held. The results of the election are as follows:

To serve as Corporators, class of 1972, John O. Edgar, Russell Lathom, Robert McFarland and John Riley.

Covenanter members to serve as Trustees, class of 1972, Mrs. Robert Park, Wendell McBurney, William Metcalfe, William Ramsey, Elwood Woods, John H. White and R. Paul Wright.

For Trustee, representing the Community, class of 1972, J. Douglas Brooks; and to serve as Trustee, class of 1970, filling the unexpired term of Norman Mitchell, Eugene F. Jannuzi.

For Trustee, representing the Alumni, class of 1972, Walter C. Helsing.

The officers of this Board are; President, James D. Carson; Vice President, John D. Russell; Secretary, John O. Edgar; Treasurer, J. Russell Lathom.

The term of John McMillan has expired and his successor should be chosen by Synod.

Recommendations:

That the report of the Board of Trustees be received by Synod.

Respectfully submitted,
John O. Edgar,
Secretary of Board of Corporators

The Report of the Board of Trustees of Geneva College was taken up and received. Dr. Edwin C. Clarke was heard in behalf of the College. The Report is as follows:

REPORT OF THE BOARD OF TRUSTEES OF GENEVA COLLEGE
(May 1, 1968 through April 30, 1969)

To the Board of Corporators of Geneva College:

Regular meetings were held on May 23, August 29 and October 24, 1968 and on January 23 and March 27, 1969.

The many years of earthly service of Robert M. Young, L. L. D., were ended by his death on March 13, 1969. He would have been eighty-eight years old on the last day of April. For almost fifty-two of those years he was a member of the College Board of Trustees and during thirty-two years he was its President. He had been preceded in death by Mrs. Young on December 27, 1968. His faithful service and almost daily concern for the welfare of Geneva are well known to us and to many others.

The Rev. Arthur F. Glasser, D. D. Home Director of the Overseas Missionary Fellowship (formerly China Inland Mission), was our leader during Spiritual Emphasis Week, January 31 through February 6. The informal student contacts seemed to be the most effective approach of the week. It is felt that the long-range effectiveness of Dr. Glasser's ministry will result partially from the positive impact made on some among the Faculty. Dr. Glasser is a minister of the Reformed Presbyterian Church, Evangelical Synod.

Sections II and III of the Science and Engineering Building have been completed and are in use. The dedication ceremonies were held on April 18, 1969. Dr. Henry S. Frank delivered the address during the services. Dr. Frank is Professor of Chemistry of the University of Pittsburgh and is an Adjunct Senior Fellow at the Mellon Institute of Carnegie- Mellon University. This building now furnishes much needed and excellent facilities in the Science and Engineering fields.

A major addition to the dormitory facilities was the purchase of the Geneva Arms Apartment buildings. They consist of two-L-shaped buildings located on Fifth Avenue between 30th and 31st Streets, two blocks from the campus proper. They had been built by a private developer for rental purposes. They contain 102 apartments and the 98 apartments available for student residence can accomodate about 500 students. During this first year of their

use by the College, they are housing about 100 men students. Other apartments in the buildings are leased to the public. They furnish very pleasant quarters for students and have given us much needed added housing for resident students at a very economical cost. It is expected that larger numbers of students will use them in the future. Because of our having purchased these buildings the number of resident students exceeds the number of non-resident students for the first time in recent years.

The Development Fund Campaign continues and the total of pledges is now $3,400,078.07. Of this amount, $2,988,708.44 has been paid. Adequate food preparation and dining space, a social sciences and humanities classroom building, a performing arts building and a chapel are still greatly needed. We thank our Heavenly Father for so many blessings in campus facilities and in many other ways. We thank those through whom He has bestowed these blessings. We ask your prayers and financial support that He may continue to bless us with those things still needed. God works through His people.

The up-dating of our existing Ten-Year Development Plan is now under consideration also.

Because we feel you will be interested in the values and the size of certain college features, we are including the following figures:

Value of College buildings	$9,684,459.00
Value of College-owned land	$4,210,000.00
Size of the campus	42.1 acres
Market value of the endowment fund	$3,735,877.00

We hope to give these figures each year and they will show trends.

Day school enrollment this year reached the figure of 1394 and the total enrollment, including summer school and night school, was 2475. We expect that 342 seniors will be graduated in the Class of 1969. There will be no August Commencement Exercises in 1969 or thereafter. However, those who will be expected to complete their graduation requirements by August of each year will take part in the June Commencement Exercises.

Baccalaureate Services for the graduating class was held on Sabbath evening, June 1, 1969. The Baccalaureate Sermon was preached by the Rev. J. Paul McCracken, Pastor of the Cambridge, Mass. Reformed Presbyterian Church. Commencement exercises were held on Tuesday, June 3, 1969 in Metheny Fieldhouse. Dr. D. Reginald Thomas, Minister of the Brick Presbyterian Church, Park Avenue, New York, delivered the address.

At the June and August Commencement Exercises in 1968, honorary degrees were conferred on the following people, the first three in June and the others in August:

Dr. Anna Mary Carpenter, Professor of Anatomy, University of Minnesota. Doctor of Science Degree (Sc.D.).

Mr. Ivan G. Hosack, Director of Audio-visual Education,

Allegheny County Schools. Doctor of Pedagogy. (Pd.D.).

Mr. J. Merrill Robb, Beaver Falls, Agent for Fidelity Mutual Life Insurance Company. Doctor of Laws (L.L.D.).

Dr. Frederic Miller, Commissioner for Higher Education for the Commonwealth of Pennsylvania. Doctor of Pedagogy (Pd.D.).

Mr. Wilbur McElroy, Superintendent, Auburn-Washburn Unified District, Topeka, Kansas. Doctor of Humane Letters (L.H.D.).

Mr. Martin Tressel, Former Vice-President of Alcoa International, recently retired as President of the United States Lawn Tennis Association. Doctor of Humane Letters (L.H.D.).

Honored with honorary degrees at the Dedication of the Science Hall on April 18, 1969, were the following men:

Dr. Henry S. Frank, Professor of Chemistry, University of Pittsburgh; Adjunct Senior Fellow, Mellon Institute. Doctor of Humane Letters (L.H.D.).

Dr. W. Wallace McCormick Professor of Physics, University of Michigan. Doctor of Science (Sc.D.).

Dr. Ernest L. Hunt, Professor of Biology, Emory University, Atlanta, Georgia. Doctor of Science (Sc.D.).

The terms of the following members of the Board of Trustees expire in 1969, and their successors should be elected.

Representing the Reformed Presbyterian Church:

R. Gene List, William K. Metcalfe, Mrs. Robert Park, William Ramsey, Rev. John H. White, Elwood E. Woods. Dr. Robert M. Young.

Representing the Alumni Association:

Walter J. Helsing, M. D.

Members certified by the Board of Trustees:

J. Douglas Brooks. Also a successor should be elected to fill the unexpired term (to 1970) of Walter E. Gregg.

We would respectfully request that President Edwin Clarke by heard by Synod on behalf of the College.

Again we wish to express thanks to God and to our Savior, the Lord Jesus Christ, for the continued blessing of this year. We thank all those who have been careful for the College's welfare. We appreciate our fine fellowship in our common responsibility with the officers and members of your Board. We are grateful for the support of the Synod, the Church and our other friends. Faculty, Administration, Student Body and Alumni all contribute greatly in our joint service in the Kingdom.

Respectfully submitted,
J. Merrill Robb, President
Jean L. Hemphill, Secretary

The Report of Item 4 of Unfinished Business — the Com-

mittee on Scriptural Teaching on Alcohol and Tobacco — was taken up. Synod voted to lay Item 1a on the table to entertain the following substitute: That we affirm that it is not possible by a study merely of the nouns and verbs used for wine and drinking to conclude that the use of fermented wine is forbidden in the Bible, nor is it possible to conclude that Scripture on the basis of these word meanings alone sanctions its use.

Speeches for the remainder of Synod were limited to 5 minutes.

Synod recessed in prayer by Joseph Caskey.

FRIDAY JUNE 13, 1:30 p.m.

Synod reconvened in prayer by Russell Lathom.

The Roll was taken.

The Minutes of the previous session were read and approved.

Louis Hutmire, the Treasurer-elect of the Synod, was introduced to the Court.

The Report of the Committee on Time and Place for the 1970 Synod was read and adopted as follows:

REPORT OF THE COMMITTEE ON TIME AND PLACE FOR 1970

We recommend that Synod adjourn to meet at Carleton College, Northfield, Minnesota on Thursday, August 13, at 7:30 p.m. (local time). Arrangements as to hours and places of meeting, and costs of room and board, etc., can be arranged by the clerk in consultation with the Conference Administration.

Respectfully submitted,
Keith E. Copeland, Chm.

Clyde Redpath reported for the Board of Church Erection regarding the loan application for the Manchester congregation; it was voted that the Board of Church Erection correspond with the Manchester congregation regarding this report.

The Report of the Judicial Committee was taken up. The ruling on Paper Three was adopted and is as follows: We recommend that Synod approve the request for a rewriting of the Testimony of the Church without change in the system of theology, and that the Synod appoint a Committee to organize the procedure and begin the operation of writing. We further recommend that this committee make a progress report at the next Synod.

The Nominating Committee was instructed to bring in ten names from which five would be elected by the Synod to the above committee.

It was voted that the Index to the present Constitution of the Church be referred to the Board of Publication, that it be published, and that the money come from the Miscellaneous Fund.

The recommendation of the Judical Committee to refer Paper Five to a special committee to report to next Synod was

adopted. The Paper appears in the Appendix.

By a substitute resolution Paper Six was ordered to be filed and placed in the Appendix.

The recommendation of the Judical Committee to refer Paper Eight to a special committee was adopted. The Paper appears in the Appendix.

Synod voted to reconsider Item 1 of the Judicial Committee Report. The following substitute was adopted:

That, pending a more extended study of appropriate guide lines for sessions in filling the pulpits of their congregations, sessions be urged to use extreme care in the selection of ordained ministers from other denominations to conduct or participate in public worship services, observing qualifications like the following:

(a) Public support of the reformed faith.

(b) Participation in Reformed Presbyterian worship services by personal choice.

(c) Action within the courts of his own denomination to oppose apostasy and to develop a scriptural confession.

That Synod appoint a committee to report in 1971 appropriate guide lines for sessions to use in deciding which ministers from other denominations should be invited to preach to their congregations.

The Report of the Judicial Committee was adopted as a whole.

Paul D. McCracken resigned from the Foreign Mission Board. His resignation was accepted, and the vacancy was referred to the Nominating Committee.

A partial Report of the Nominating Committee was read and adopted.

The Stewardship Committee for 1970 was allowed up to $500 for expenses from the Miscellaneous Fund.

The Report of the Psalter Committee was taken up, adopted, and is as follows:

REPORT OF SYNOD'S COMMITTEE ON PSALTER REVISION

The Psalter Revision Committee held a three-day meeting November 28 through 30, 1968, at which all but two of the twelve members were full-time participants. Though expensive in terms of travel costs for Synod and of Thanksgiving family time for committee members, this exciting opportunity gave us an experience of the Lord's blessing upon face-to-face exchange of viewpoints and aspirations, which makes correspondence much more meaningful.

The committee decided that it could not possibly be ready with a revised Psalter as part of the program to celebrate the centennial of the Covenant of 1871, as suggested by the Synod of 1968. All felt that more time will be needed, not only to develop

the improvements in text and music which alone can justify the revision, but also to determine the reaction of our people to the sort of changes we envision.

All discussion and decision has confirmed the resolution of the committee to develop versions which will effectively communicate in modern English the message and mood of the Psalms as nearly as that is possible through present knowledge of the Hebrew. We will seek not only the freshness resulting from change and variety but that which results from a new understanding and experience in the Word of God.

Music must, to fulfill the goals of the committee, also develop more than excitement about new tunes and chants. It must be a new incentive to reverent and enthusiastic praise through the Spirit's own songs.

The members of this Synod will be aware of two projects of the committee designed to extend participation in the study and preparation of an acceptable revision. A brief summary of each is included here.

The first is a collection of Psalms entitled, "PRAISE: New Adventures in Psalm-Singing". It is a self-covered, 24-page booklet five and one-half inches by eight and one-half inches, containing twelve Psalms, some of them in two or more selections. Psalm 95, 100, and 126 are in prose versions with appropriate music; 66, 97, and 142 are irregular versions which have no precedents in our present Psalter; and 28, 32, 34, 82, the sixth part of 119, and 145 appear in more conventional new versions.

These booklets are on sale at cost. Samples are available for members of Synod. The more extensive and intensive their use the more effective they will be in helping the committee sense the reaction of the worshippers.

The second project is encouraging participation in Psalter revision through version-writing and tune-composing contests. The committee decided to sponsor three such contests: one for a new version of Psalm 21, 27, 36, 57, or 63; one for a tune that will fit new proposed versions of Psalm 8, 16, 112, 118, or 122; and one for a new version with an original tune to go with it for Psalm 30, 48, 53, 56, or 62. Contest rules have been circulated throughout our congregations and through periodicals, including the **Covenanter Witness**, which are likely to be read by those who would be interested.

We would call special attention to the fact that all ages are eligible to compete, including members of Synod who are not members of the committee, and that the same person may submit as many entries in as many contests as he chooses. If we uncover the talent which can win both first and second prize in every one of the three contests, we will not be disappointed, although our hope is to discover a much larger number of interested and gifted contributors.

Since the last meeting of Synod, the committee has spent $322.50 for secretarial help, $90.11 for postage, supplies, and duplicating expense, and $497.30 in connection with the general meeting of the committee at Thanksgiving time, a total of $909.91. Similar expense can be anticipated for the coming year. The committee does not expect Synod to pay for the contest prizes.

We recommend the continuation of the committee and its activity.

Respectfully submitted,
Charles McBurney, Chairman
Committee Members:
Rev. Roy Blackwood
Rev. C. E. Caskey, D. D.
Mary E. Coleman, Ph. D.
Rev. E. C. Copeland, D. D.
Robert Copeland
Mrs. Robert Copeland
William Edgar
Mrs. Richard Hutcheson
Rev. Edward Robson
Rev. Kenneth G. Smith
Mrs. Robert Tweed

Kenneth G. Smith's resignation from the Psalter Committee was accepted and the vacancy referred to the Nominating Committee.

The Committee on the Signs of the Times reported that no report had been prepared.

Item 2 of Unfinished Business — The Report of the Committee on Paper No. 6 of the 1967 Synod — was taken from the table. Item 1 was laid on the table until after the consideration of Item 5. Item 2 was adopted. Synod voted to refer the report to a new committee. The report appears in the Appendix.

Item 3 of Unfinished Business — The Report of the Committee on Insurance for Travelers on Church Business — was taken up, adopted, and is as follows:

REPORT OF COMMITTEE "TO INVESTIGATE INSURANCE OF THOSE TRAVELING ON CHURCH BUSINESS"

A policy of travel accident insurance was secured after approval was given by Synod's Board of Trustees on May 27, 1969. The policy became effective in June 1, 1969 and thus covers travel to and from Synod as well as the time spent at Synod. It is issued by the Continental Casualty Company.

The policy provides for an accidental death and dismemberment benefit of $3,000.00 and for a blanket accident medical reimbursement benefit of up to $1,000.00. (Dismemberment means losses by accident such as loss of a limb or limbs.) Benefits are

paid in addition to any other coverage the person may have. Those eligible for this coverage are described in the 1968 Minutes of Synod on pages 151-153. Eligible persons are covered from the time they leave home until they return home on any covered travel.

A full description of benefits appears in the Master Policy issued to Synod's Board of Trustees and a briefer description will be supplied to each eligible agency of the Church. Procedure for using the coverage and for payment to Synod's Treasurer by each agency will also be supplied.

Respectfully submitted,
Robert H. Greenlee
J. Merrill Robb,
The Committee

A special resolution concerning a Blue Cross Plan for ministers was adopted and is as follows: That Synod's Board of Trustees be authorized to consider (and to approve, if it so decides) a policy of hospitalization and major medical insurance for ministers of the church and their dependants; and that the Board be authorized and directed to perform all acts necessary to secure such insurance coverage, if approved by it.

Item 4 of Unfinished Business — The Report of the Committee on the Scriptural Teaching on Alcohol and Tobacco — was referred to a new committee, and the item of expense to the Miscellaneous Fund.

Item 5 of Unfinished Business — The Report of the Committee on the Scriptural Doctrine of the State — was taken up, referred to S. E. Boyle for continued study, and adopted as follows:

REPORT OF COMMITTEE OF THE CHRISTIAN DOCTRINE OF THE STATE

Dear fathers and brethren:

Your committee would respectfully report:

The committee was appointed in 1965 to compare the past covenants and former writings of Covenanter thinkers on the question of a Christian state with modern ideas in Holland and elsewhere about the relation of Christianity to the state. This appointment grew out of a suggestion made by Dr. S. E. Boyle to the Witness Committee, which the Committee referred to Synod.

There is at present a proposal that Dr. Boyle be freed as far as possible from administrative and lobbying duties in order to continue his own study in this field. It seems to the committee that this is a more efficient and appropriate way of achieving Dr. Boyle's original aim.

The committee therefore recommends that it be discharged

and that the matter of research regarding the Christian doctrine of the state be referred to Dr. Boyle.

Respectfully submitted,
David M. Carson, chairman
Waldo Mitchel
G. M. Robb

Item 7 of Unfinished Business — The Committee on Government Subsidies to Religious Organizations — did not report. Synod voted that the committee be continued.

Item 6 of Unfinished Business — The Report of the Committee to Study the Testimonies of the American, Scottish and Irish Churches — was a progress report. Synod voted that the work of this committee be referred to the Committee to Re-write the Testimony called for in Paper Three.

Item 5 of Unfinished Business — The Report of the Committee to Consider Paper One of the 1968 Synod — was taken up. Synod voted that this report be laid on the table until after the Marshall Smith case is decided, and that it be referred to the attention of the Witness Committee. The report appears in the Appendix.

Synod recessed in prayer by F. W. Huston.

FRIDAY, JULY 13, 6:30 p.m.

Synod reconvened in prayer by William Smith.

Synod dispensed with the taking of the Roll.

The minutes of the previous session were read and approved.

The Nominating Committee presented the names of 10 ministers and 6 elders as candidates to be elected to the Committee to Set Up a Plan for rewriting the Testimony. 4 other names were added by nomination from the floor. The Nominating Committee proposed that from these nominees 7 ministers and 3 elders be elected. The vote was taken by ballot.

The Nominating Committee read a partial report which was adopted.

Item 9 of Unfinished Business — The Report of the Committee to Implement Recommendation No. 1 of the Long Range Planning Committee — was taken up. Synod thanked the committee for its work and decided to keep the boards as they are. The Boards of Church Erection and Home Mission and Church Extension were instructed to exchange their minutes regularly.

Item 10 of Unfinished Business — The Report of the Committee to Consider Recommendation 7 of the Covenanter Conference — was read, adopted and is a follows:

REPORT OF THE COMMITTEE TO CONSIDER RECOMMSNDATION NO. 7 OF THE COVENANTER CONFERENCE RELATIVE TO NON-CHRISTIAN LABOR UNIONISM

AND FOR INCLUSION OF SUCH A STATEMENT IN THE CHURCH'S CORPORATE TESTIMONY

The committee has studied the subject sufficiently to agree that such a statement should be included in the Church's Testimony. However, not being specialists in Labor Unionism we need more time to verify facts and complete a satisfactory statement to appear in the Church's Testimony. We therefore recommend that the committee be continued and the members of Synod forward materials and suggestions to the chairman.

Respectfully submitted,
Dale T. Smith
Robert M. More, Jr.
J. Paul Wilson, Ch'n

Item 11 of Unfinished Business — The Report of the Committee to Consider Recommendations 9 and 10 of the Covenanter Conference — was received and referred to the new committee to study the Scriptural Teaching on Alcohol and Tobacco. The Report appears in the Appendix.

Item 12 of Unfinished Business — The Report of the Committee to Consider Recommendation 11 of the Covenanter Conference — was received. The recommendations were adopted as follows:

1. That the Committee be continued to report at the 1970 Synod.
2. That persons be encouraged to react through correspondence with the Committee.

The above report appears in the appendix.

Item 13 of Unfinished Business — The Report of the Committee to Revise the Credo on Civil Rights — was taken up. No report was given. The name of the Committee was changed to the Race Relations Committee, and the committee continued.

Item 14 of Unfinished Business — The Report of the Committee a Study Guide on the Covenant of 1971 — was taken up; it was adopted and is as follows:

UNFINISHED BUSINESS NO. 14

"To Prepare Study Guide on Covenant of 1871" Minutes of 1968 Synod — pages 117 and 159

"That the Synod appoint a person or committee to prepare a Study Guide on the Covenant of 1871 for use by our congregations. The booklet should be prepared as a commemorative publication to be introduced at the 1970 Convention and distributed for use during the ensuing year."

Committee: S. E. Boyle, Chairman, Edwin McBurney, T. R. Smyth

Some planning has been done, but no meetings were held,

and two members are not here. I request that this Committee be continued and that two new members be added who can meet with the Chairman. I request that Synod will approve the following two ministers as members of this committee: E. Clark Copeland and J. D. Carson.

We request that funds be allotted for printing the booklet when it is approved.

S. E. Boyle, Chairman

Item 15 of Unfinished Business — The Report of the Committee on Paper Six of the 1968 Synod — was read. Item 1 was adopted by a two-thirds vote. Items 2-4 were amended and adopted by a two-thirds vote. Item 5 was stricken out. The report was adopted as a whole, and the items will be sent down to the church in overture. The report is as follows:

COMMITTEE TO CONSIDER PAPER NO. 6

Paper No. 6 to the Synod of 1968 stated, "We the undersigned believing that the present system in calling pastors is defective and ineffective in some particulars, requests that Synod study the matter."

Your committee does recognize that too often there has been unnecessary delay in handling calls and this has been unfair both to the congregation calling and to the one called.

Since our Book of Church Government does not place any time limit upon the one moderating the call nor upon the Presbytery or Presbyteries handling the call, we recommend that the following changes in the Book of Church Government be adopted and sent down in overture:

1. Chapter VII, Section 6, line 15, page 250, change the word "ten" to "seven". The sentence would then read "The call may be left in the hands of the session for a time, not to exceed seven days,..."
2. Chapter VII, section 9, line 5, page 251, insert the word "Immediately" after the words "transmit it". The phrase would then read "...and shall transmit it immediately to presbytery..." Also add this sentence at the end of the paragraph, "A copy of the call shall be transmitted to the pastor-elect."
3. Chapter VII, section 10, page 251, line 1, insert after the word "determine" the words "within two weeks after receiving the call, whether it" so that the sentence would read, "Presbytery shall determine within two weeks after receiving the call whether it was made in accordance with the law and order of the church." Then insert this sentence: "Presbytery shall officially notify the pastor-elect accordingly and also, if he is serving a congregation, the clerk of the session."
4. Chapter VII, section 11, line 15, page 252, change the word "six" to "two", and insert the word "his" before the word

"presbytery" in the last line. The sentence would then conclude thus: "...he shall signify his intention in the matter within two weeks after receiving official notice of his presbytery's action on the call."

E. R. Hemphill
R. H. McFarland
H. A. Hays

The same committee also reported on the resolution referred to them by this Synod. Their report was adopted as follows:

Regarding the Resolution referred to us by Synod, we recommend that each Presbytery appoint a Home Mission Secretary or a Committee on Supplies to work closely with each vacant congregation in seeking to secure Pastoral oversight as soon as possible.

A vacant congregation should be urged to make a call within three months after becoming vacant and if a call is not made within four months, Presbytery's Committee shall counsel them concerning accepting a Stated Supply.

E. R. Hemphill
R. H. McFarland
H. A. Hays

The Report of the Committee on Unfinished Business was adopted as a whole.

The Report of the Committee on Traveling Fund and Absenses was read, amended, and adopted as follows:

REPORT OF THE COMMITTEE ON TAVELING FUND AND ABSENCES

Your Travel Fund and Absences Committee would respectfully report that this years expenses amounted to $7,065.00 while the amount collected was $7,374.50.

Recommendations:

1. That the 1970 Synod Allowance be:
   a) Delegates driving alone, 5 cents per mile.
   b) Delegates bringing other delegates, 4 cents for self and 2 cents for each other delegate.
   c) Round trip bus or train fare for delegates using this mode.
   d) Round trip air coach fare for any elder or ministerial delegate. Use excursion rates where applicable.
   e) Highway and bridge tolls.
2. That the congregational assessment be set at $2.00 per communicant member.

Respectfully submitted,
Richard N. Olson
Marion McFarland

The Report of the Committee on Arrangements and Devotions was read, adopted, and is as follows:

REPORT OF THE 1969 ARRANGEMENTS COMMITTEE

Your committee would respectfully report that the Devotional Services for Synod were centered on the theme "The Church: Its Message and Mission." Reverend John D. Galbraith, General Secretary of the Committee on Foreign Missions of the Orthodox Presbyterian Church spoke at the Sabbath Evening Convocation of Synod on the theme, "The Church's Responsibility in a changing World." At the Wednesday Evening Convocation, Dr. Peter Y. DeJong, Professor at Calvin Theological Seminary, addressed us on the theme, "The Church's Responsibility to Christ's Sheep." The daily devotional messages dealt with various aspects of the Church's message.

Arrangements were made with Geneva College for housing, meals, and duplication.

Recommendations:

1. That the expenses for the speakers, for duplicating, for transportation and committee work be paid from the collection received at Synod and from the Miscellaneous Fund.
2. That Synod's Assistant Clerk express by letter our appreciation to Dr. Edwin Clark, President of Geneva College for the hospitality which has been extended to the members of Synod.

Respectfully submitted,
Robert McConoughy
A. W. Smith
Joseph Hill
H. C. Anderson
Harry Wilson
Richard N. Olson, Chairman

The Report of the Committee on Secret Societies was read, adopted and is as follows:

1969 COMMITTEE ON SECRET SOCIETIES REPORT

Our Committee recommends that each pastor become familiar with the publication, "Let There Be Light!" This is an informational bulletin released periodically by the Commission on Fraternal Organizations of the Lutheran Church, Missouri Synod. Herein you find an up-to-date listing of books, pamphlets, filmstrips and other visual aids dealing with the subject of Secret Societies. In order to receive this publication, one should write to:

The Lutheran Church — Missouri Synod
Commission on Fraternal Organizations
KFUO Building
Saint Louis, Missouri 63105

Respectfully submitted,

Donald Weilersbacher, Ch'n
Raymond P. Joseph

The Report of the Committee to examine the Records of Presbyteries was read, adopted and is as follows:

REPORT OF RECORDS OF PRESBYTERIES

The minutes of Iowa, Midwest, New York, Ohio-Illinois, Pacific Coast, Pittsburgh, and St. Lawrence Presbyteries and the Cyprus and Far East Commission have been examined. Nothing was found contrary to the law and order of the church, except that:

1. In the minutes of Iowa Presbytery the auditor's statement on p. 108 should carry the auditor's signature in ink.
2. In the minutes of Midwest Presbytery there is no record of who led in prayer adjourning the meeting of July 16, 1968.
3. In the minutes of New York Presbytery:
   a. The minutes are not in chronological order.
   b. The full program of steps taken in the installation of Rev. William G. Smith is not given.
   c. On several occasions there is no record that the minutes were approved.
4. In the minutes of the Pacific Coast Presbytery:
   a. The minutes of the February 11, 1969 meeting were "read for correction", but no record is given that they were adopted.
   b. There is no record that the minutes of the February 12, 1969 meeting were either read or adopted.
5. In the minutes of Pittsburgh Presbytery, the trial sermon of A. Wayne Duffield was preached outside of constituted court (p. 214).
6. In the minutes of St. Lawrence Presbytery:
   a. Addendum numbers 1 and 2 (p. 175) are without the signatures of the moderator.
   b. The minutes at the bottom of page 175 are without a roll of the Presbytery.
7. In the minutes of the Far East Commission, it is recorded in the September 9, 1968 meeting that "the decision was postponed till the next meeting whether or not we should affiliate with J. P. C." However, no explanation is given for this abbreviation "J. P. C."
8. In the minutes of the Cyprus Commission:
   a. All meetings should be adjourned in prayer and notation should be made of who led in prayer.
   b. The names of all those present and those elected officers should be included in the minutes of each meeting.
   c. The copy of the minutes of the commission presented to Synod should be in a loose leaf notebook and in chronological order.
   d. A case suggested for discipline was dropped with no

recorded action taken.

Donald Weilersbacher
Ass't. Clerk of Synod

The final Report of the Nominating Committee was read. The report was adopted as a whole and is as follows:

REPORT OF THE NOMINATING COMMITTEE

1. Committee to Canvass the Vote on the Overtures ordered by last Synod: Roy C. Fullerton, John Montini, Wilner Lowe.
2. Committee on Arrangements and Devotions for the 1970 Synod: Robert B. McCracken, S. Ray Blair, Milford Hays, Kenneth G. Smith, Raymond Joseph.
3. Alternate to preach the Moderator's Sermon at next Synod: Robert Milliken.
4. Committee on Time and Place for the 1971 Synod: David Carson, John Kerr, Robert McConaughy.
5. Committee on Tithing: Ralph Joseph, Marion McFarland, Fred Cretors, Maurice Reed.
6. Committee on Signs of the Times: Science — Darrell Parnell, Chm., Politics, — Rex Downie, Education — William Russell, Religion — Samuel E. Boyle.
7. Congregations not having ruling elder representation at Synod to be written

To:	**By:**
Morning Sun	Russell Comingore
Glenwood	John Sinclair
Cache Creek	Joseph Fleming
Clarinda	Fred Cretors
Denison	Donald Dodds
Denver	Webster Fields
Eskridge	Floyd Finley
Hebron	W. J. C. George
Hot Springs	Milford Hays
Park City	Wyatt Huston
Superior-Beulah	R. P. Joseph
Minneola	John Kerr
Broomall	Joseph Lamont
Cambridge	Glen A. Lemon
New York	Wilner R. Lowe
3rd Philadelphia	Claire E. Marshall
Belle Center	Charles McBurney
Old Bethel	Waldo McBurney
Chicago	W. A. McElroy
Oakdale	Ralph Ramsey
Selma	William Ramsey
Southfield	Ray Stohner
Fresno	Ren Tacey

Phoenix	Alex Waddell
San Diego	John White
Bear Run-Mahoning	C. E. Wilson
Manchester	John McIsaac
Rehoboth	R. E. Smith
Union	J. G. Betts
Barnet	Laverne Bish
Lochiel	James Beatty

8. Ministers to whom and by whom letters of remembrance should be written

To:	By:
Milton Harrington	Charles Sterrett
Jerry Hayenga	Marion McFarland
T. M. Hutcheson	Lester E. Kilpatrick
T. R. Hutcheson	Robert McMillan
Gene Spear	Ken Smith
Harold Thompson	Harold Harrington
Paul White	G. M. Robb
W. C. McClurkin	John McMillan
George Price	David Armstrong
Robert Milliken	Renwick Wright
Philip Coon	John Tweed
Donald Felker	Glenn McFarland
M. K. Carson	F. E. Allen
James Pennington	Ray Blair
J. K. Gault	M. W. Dougherty
R. Paul Mathews	Roy Blackwood
Frank Stewart	Wyley Caskey
Norman M. Carson	Ray Joseph
F. F. Reade	John Edgar
C. C. Christou	Clark Copeland
Toshio Masunaga	Sam Boyle
Paul Hindman	Robert McFarland

9. Delegate to the N. A. E. Convention in 1970: John H. Tweed.
10. Synod's Member on the Board of Administration of the NAE: D. Howard Elliott.
11. Delegates to Social Action Congress at Dordt College, July 8-10, 1969: Samuel E. Boyle, Herbert A. Hays; Alternates, Marion McFarland, G. M. Robb.
12. Officers of the Co-ordinating Committee for 1970: Robert B. Tweed, Chm.; J. Paul Wilson, Clerk; David Armstrong, Asst-Clerk.
13. Replacements on Committees:
    a. To replace Kenneth Smith on the Psalter Revision Committee: J. Renwick Wright
    b. To replace P. D. McCracken on the Foreign Mission Board: J. Paul Wilson.
14. Committees called for by Synod:

a. Special Committee to Study "Seeking for a Response to the Word When it is Preached" to report to the Synod of 1970: G. I. Williamson, Richard Hutcheson, John Tweed, Joe Huston, Wilbur Copeland.
b. Special Committee concerning the Duties of the Office of Elder: Ronald Nickerson, Edward Robson, Dale Smith, William Ramsey.
c. Special Committee to Study the subject of Re-baptism: John Gault, Bruce C. Stewart, Donald Weilersbacher, Lester Kilpatrick, James Honeyman.
d. Committee to Investigate the Lord's Day Alliance: J. Paul McCracken (also designated as "observer" to their convention.), William Smith, A. D. Robb.
e. Committee on Race Relations: John White, T. R. Hutcheson, Claude C. Brown, Robert McFarland, Gordon Betts.
f. Committee on Divorce and Remarriage: Kermit Edgar, S. Bruce Willson, Keith Copeland, John Russell, Roy M. Adams.
g. Committee to Implement the Uniting of the Boards of Publication and Education: W. A. McElroy, D. Howard Elliott, Donald W. Felker, R. Paul Wright, Joseph Copeland.
h. Committee to Deal with the Question of the Viet Nam War: John McMillan, J. E. McElroy, Samuel E. Boyle, Donald Gordon, Cloyce Beard.
i. Committee on the Scriptural Teaching on Alcohol and Tobacco: J. Paul McCracken, Robert Robinson, G. I. Williamson, Donald Weilersbacher, Francis Buck.
j. Committee to Set Up Guidelines to Sessions to help them to determine what ministers to admit to their pulpits: D. Ray Wilcox, Paul Faris, Max Mann.

15. Those Elected by Synod to Boards and Committees:
a. Board of Pensions: Robert Baird, T. E. Cummings, Ray Blair, Fred Cretors.
b. Trustees of Synod: Ralph S. Wilson, Robert McConaughy, Donald Mullinix.
c. Board of Superintendents Theological Seminary: Norman Carson, Willard McMillan.
d. Stewardship Committee: Jerrold Milroy, Chm., Russell Comingore, Keith Copeland, Raymond Joseph, Paul Kennedy.
e. Board of Evangelism: Marion McFarland, Tom Joseph, J. Paul McCracken, Ronald Nickerson.
f. Board of Church Erection: Vincent L. Rocereto, John H. Tweed, Clarence E. Wilson.
g. Board of Christian Education: E. C. Copeland, John H. Tweed, Joseph McFarland, W. A. McElroy, G. I. Williamson.
h. Board of Foreign Missions: E. R. Hemphill, R. A. Henning,

R. W. Nickerson, William Ramsey, Mrs. C. F. Millican, Louis Hutmire to fill the unexpired term of C. R. Fox.
i. Board of Home Missions and Church Extension: Robert McCracken, Harry Wilson, Lee Bittner II, John Montini, Edward Robson, Mrs. Wm. Lathom, J. Renwick Wright to fulfill unexpired term of C. M. Lee '70.
j. Board of Corporators (Geneva College): Herman Horner,
k. Committee on Interchurch Correspondence and Study: John McMillan.
l. Witness Committee: R. M. Adams, J. M. Caskey, William Russell.
m. Traveling Fund and Absences Committee: Glenn McFarland.
n. Board of Publication: D. H. Elliott, Paul E. Faris, Donald Fee, Paul Hindman.
o. Temperance Committee: Alvin Smith, Paul Wright.

We recommend that next year's committee on arrangements for Synod, investigate the use of IBM equipment for the nominating ballott.

Nominating Committee
Robert McMillan (till Wed.)
Lester E. Kilpatrick
David Armstrong
Ray Blair
Wyatt Huston
James Beatty

The Report of the Committee on Resolutions of Thanks was read, adopted, and is as follows:

REPORT OF THE COMMITTEE ON A RESOLUTION OF THANKS

Be it resolved by the 1969 Synod:

That we thank our Heavenly Father for His gracious providence during the Synod year 1968-69, for His adundant provision for our physical needs, and for the sure and certain promises of His Word which give us assurance for the future.

That we express our appreciation to the Moderator and other officers of the Synod for their helpful and efficient handling of synodical business, and to Dr. Edwin C. Clarke and the other personnel of Geneva College, who have been our hosts, for making our visit a pleasant one, and providing an air-conditioned room for our meetings. Also for Charles McBurney's encouraging our singing, we are thankful.

That we thank those who have provided printing services, those who have helped in the dormitories, and those who have served us in the cafeteria. Special notice is made of Cris Boyle's beautiful smile every morning.

That finally we are grateful to God for His Spirit poured out on the delegates in answer to the prayers of God's people, which enabled the delegates to express their views on the various questions in a context of brotherly love. Again we have learned more of the greatness and mercy of God, as His servants.

Respectfully submitted,
C. E. Caskey
Donald Dodds
Ray Joseph, Chairman

The Report of the Committee on Time and Place for the 1971 Synod was read, adopted and is as follows:

COMMITTEE ON TIME AND PLACE FOR THE 1971 SYNOD

Dear fathers and brethren:

Your committee would respectfully report:

We recommend: That Synod be called to meet at Geneva College, Beaver Falls, Pennsylvania, on Saturday, June 12, 1971, at 7:30 p.m.

Respectfully submitted,
John Kerr
Robert McConaughy
David M. Carson, chairman

S. Ray Blair spoke to the Synod about the mission work in Chester, Arkansas.

A Resolution from E. R. Hemphill, W. R. Lowe, and Donald Weilersbacher was read, adopted, and is as follows:

1. That to help in securing accurate reports from our congregations and presbyteries we ask our Stated Clerk to provide two statistical blanks to each congregation so that a duplicate can be kept on file in the congregation.
2. That in the statistical reports the columns under "Sabbath School" be changed to record the average attendance rather than the enrollment.

The following resolutions from the Clerk of Synod were read, adopted, and are as follows:

1. That the Reports of Boards and Committees to the 1970 Synod are to be in final form, and in the hands of the Clerk by June 15, 1970 for printing in the Digest. Please keep the 1200 word limit in mind.
2. That unless excused by the Synod of 1969, those Boards and Committees not submitting reports to the Digest will not report to the 1970 Synod, with the exception of the Co-ordinating Committee, the Travel Fund Committee, and the committees appointed by the Moderator.

3. That reports of agencies not under the control of Synod including the National Reform Association, the Reformation Translation Fellowship, the N. A. E., etc. be included in the Digest if they desire, but not reported on the floor of Synod.
4. That the following reports be postponed until 1971: Committee on Signs of the Times, Committee on Tithing, Elders' Conference, Committee on Temperance.
5. That items of Unfinished Business from the 1969 Synod be postponed until 1971 unless Chairmen of the committees indicate urgency for action in 1970 to the Clerk.
6. That unless papers presented to the Synod of 1970 demand adjudication in 1970 that they be referred, and made items of unfinished business for 1971.
7. That Boards or Committees which decide to have a meeting on the opening day of Synod schedule these meetings in consultation with the Clerk.
8. That Synod send a telegram of congratulations to the Rev. and Mrs. John Gault who celebrate their fiftieth Wedding Anniversary tomorrow.

The Clerk was instructed to send a letter of appreciation to Mrs. Robert Harsh for bringing the Digests of Reports to Synod.

The Clerk was instructed to place the Report of the Committee on Race Relations as the first item of Unfinished Business at the 1970 Synod.

The Minutes of the evening session were read, corrected and approved.

Synod adjourned in prayer by G. M. Robb and by singing Psalm 133.

Synod stands adjourned to meet at Carleton College, Northfield, Minnesota, August 13, 1970 at 7:30 p.m.

RECOMMENDATIONS OF THE SYNOD OF 1969
(In order of adoption.)

Stewardship Committee

1. That a deacon be appointed by each presbytery to serve as a full voting member of the Co-ordinating Committee, and that he be made a consultative member of Synod with the right to participate in the traveling fund.
2. That there be deacon representation in the membership of Synod's Stewardship Committee.

Board of Christian Education

1. That all of Synod's publications being distributed by Synod's Board of Christian Education be handled through one fund, viz, a Publication Fund, and that the policy called for last year for the establishing of a revolving Fund when the present edition of the Psalter is exhausted become effective with this Synod instead of waiting.
2. That inasmuch as "A Manual for Elders" is ready and Synod has voted to pay the cost of publication, the manual be sold at a cost of $3.00 per copy.
3. That R. W. Nickerson be recognized by the Synod for his extensive work in editing and preparing "A Manual for Elders."

Oath Committee

1. That the members of Synod and the church pray for the Spirit of Christ, that we might find and use the most effective means to bring our beloved land to acknowledge the authority and law of Jesus Christ; and that our nation might repent and see the need of enacting only such laws and pursuing such policies as are in conformity to the law of God.
2. That the Oath Committee be discontinued and the work and resources of this committee be turned over to the Witness Committee.

Board of Evangelism

1. That Sessions seriously consider encouraging their congregations to use the funds normally allocated for an assistant at one of the communions each year and that these funds be used to hire help in the area of evangelism in their local congregation.

Board of Foreign Missions

1. That Synod authorize an appeal for teachers-personal workers under Christian Corps for Cyprus for a term of at least two full years on the field.
2. That Synod authorize an appeal for a minister to work in Japan.
3. That Synod authorize an appeal for a minister to work in Cyprus.

The Synod also adopted a resolution that the church continue to consider re-opening a ministry to Chinese people in Taiwan.

Witness Committee

1. That either the Sabbath before Memorial Day or the Sabbath before the Fourth of July be designated Christian Amendment Day and that our pastors be requested to preach on our nation's duty to Christ and to use the bulletin cover furnished

by the Christian Amendment Movement.

2. That Synod appoint a special delegation to seek an audience with the President of the United States, Richard M. Nixon, in order to present to him personally the solemn obligation of governments and nations to obey Almighty God, to honor His Son the Lord Jesus Christ, and to rule in accord with the Word of God.

Board of Pensions

1. We recommend that the Pension Board be granted authority to increase pensions for retired married ministers and married missionaries and lay workers to $150.00 per month, beginning Jan. 1, 1970.
2. That the congregational assessment be increased to $2.50 per communicant member, beginning in 1970.
3. That the Pension Board be granted authority to increase pension payments to widows and orphans of ministers and to retired single missionaries from $60.00 to $100.00 per month, beginning January 1, 1970.

Board of Home Missions and Church Extension

1. That presbyteries make serious examinations of aid-receiving congregations and furnish the Board with up-to-date and pertinent information with recommendations that may best serve the Lord and the church.
2. That presbyteries make a list of the "out-of-bounds" members from their congregations, and that this list be brought up-to-date annually, and forwarded to the Board.

National Reform Association

1. That commitment to Christ as Redeemer and Lord be presented as the dynamic of social reform.
2. That professing Christians be awakened to the duty of engaging in social action as one evidence of their Christian faith.
3. That Synod recommend to congregations that beginning in 1970 on an appropriate Sabbath in the month of April an offering be received for the work of the National Reform Association.

Reformation Translation Fellowship

1. That Synod express its approval of the encouragement and support being given to the R. T. F. by individuals, congregations, Sabbath Schools, and the Foreign Mission Board.

Reformed Ecumenical Synod

1. That Synod encourage our congregations to consider the R. E. S. as an organization worthy of free will financial support from time to time.

Joint Resolution from Boards of Publication and Christian Education

Resolved that Synod direct the Board of Publication and the Board of Christian Education be realigned into a Board of Publication and Education, such alignment to take place at the Synod of 1971; and that Synod direct that the alignment provide for one servant of Synod to be responsible for all publication work currently handled by both boards and another servant of Synod to be responsible for field operations and Christian education services.

Elders' Conference

That Synod direct the Board of Trustees and the Pension Board to review the whole matter of pensions, insurance contracts, and contributions by congregations and by Synod to pension and benefit programs with a view to liberalizing to the fullest possible extent the pensions and other benefits paid to retired ministers and their wives, to the widows and orphans of ministers and missionaries, and to retired lay workers of the church who are now or who may become eligible for the pension plans, and that this action be completed and implemented as soon as possible.

Temperance Committee

1. That pastors, superintendents, parents and leaders of children and youth seek their genuine conversion to Christ and their infilling by the Holy Spirit as the basic safeguard against addiction to drugs and narcotics of all kinds.
2. That the facts be taught with respect to the dangerous effects from the use of these, even in moderation.
3. That letters be written to Senators and Representatives encouraging them to promote the enactment of legislation to ban the advertising of cigarets on radio and television.

Co-ordinating Committee

1. That Synod's contributed Budget for 1970 be $231,077.
2. That congregations covenant to give sacrificially to raise the total contributed Budget. Our boards and committees have stated that this money is needed to accomplish the work which we believe God wants to do through us.
3. That in January 1971, Synod's Board of Trustees be authorized to transfer funds, if necessary, from the contingent account to the contributed Budget to bring the total up to $231,077.

Committee on Time and Place

That Synod adjourn to meet at Carleton College, Northfield, Minnesota on Thursday, August 13, at 7:30 P. M. (Local time).

APPENDIX

MEMOIR FOR SAMUEL EDGAR, D. D.

"I cried with my heart; O Jehovah, give ear;
Thy statutes I'll ever obey.
To thee I have called; do Thou save me and I
Shall evermore walk in thy way."

These were the words which Dr. Edgar called for the last time I can remember his calling for a Psalm to be sung, before he had to give up attending evening Worship services. This 19th part of Psalm 119 was often announced for the praise of our Saviour during the ministry of Dr. Edgar in Santa Ana. The petitions and the promises of this stanza were carried out so well in his life. His heart was a ten-stringed instrument upon which the Lord made such an attractive melody before men. His desire to do the will of God gave him a calm indifference to the outward surroundings and led him to the difficult places and circumstances of the mission field of Syria and Palestine the first quarter of this century. The heart touched by the Saviour was yielding and responsive. Christ so united Dr. Edgar's heart with Him that his text was the declaration of the Saviour, "Them also I must bring." John 10:16.

Samuel Edgar, son of Samuel and Sarah (McMullan) Edgar, was born near Rathfriland, County Down, Ireland, January 21, 1872, in which congregation he was baptized. Both parents were of Scottish Covenanter lineage. As a young man, he came to the United States finding employment in Boston. In the autumn of 1889 under the leadership of the Rev. William Graham he joined the First Boston Reformed Presbyterian Church. His education, started in the national schools in Ireland, was continued at Geneva College. When preparing for his final examinations, he suffered a severe coughing spell and began to bleed from his lungs. He left for Colorado with what the medical doctors called a terminal case of tuberculosis. Trusting his Saviour, while living in the high dry air, he was given a remarkable recovery by the loving Physician.

In the fall of 1900 he entered the Reformed Presbyterian Theological Seminary hoping to serve his Saviour on the Foreign Mission field. He was licensed by the New York Presbytery to preach the Gospel May 6, 1902 and was graduated from the Cov-

enanter Seminary in the spring of 1903. The following year he continued his Theological training at Princeton Seminary.

June 9, 1904, he was ordained to the Gospel Ministry and installed pastor of the La Junta, Colorado, Covenanter Church. He loved to preach the Gospel to which he was committed. Many and varied were the talents which God gave him to use in that glorious calling. It was a distinct pleasure to worship as he proclaimed the Word in his own unique language and picturesque speech.

On October 26, 1904, he was united in marriage with Miss Jennie M. Faris of Peckham, Colorado. For over sixty-two years they labored together in the Gospel of their Redeemer. Their devotion to each other in Christ was a joy and inspiration to all who knew them. Trials drew them together and to their Saviour.

In 1907 the Reformed Presbyterian Foreign Mission Board asked Samuel Edgar to come east for physical examinations. Should the doctors pronounce him physically able, he would be appointed to the Syrian Mission field. Without any knowledge of his medical history, two medical men pronounced him physically fit and restored to health from a severe infection of tuberculosis. Dr. Edgar ever gave praise to his God for divine healing.

The Foreign Mission Board confirmed the appointment and in the fall of 1907 after resigning from the pastorate of La Junta he took his young family to Syria. Here he labored with a heart of love for his Saviour and the lost sheep among the Syrians. His heart ever went out to those down-trodden people. In Syria they laid little Gifford in the arms of the heavenly Father.

Early in World War I Dr. Edgar was taken prisoner by the Turks, but under strange circumstances he was united with his family and returned to the United States in 1915. He spent a year 1916-17 as stated supply in the Wyman, Iowa, Covenanter Church before entering Princeton Seminary for another year.

He served as pastor of the Greeley, Colorado, Covenanter church before returning to the Near East to aid in the Red Cross work among the many refugees who were in such poverty and distress. Many and varied were his activities which brought him into contact with such men as General Allenby and took him throughout Palestine, into Egypt, and to South Africa.

From 1919 to 1921 he served again in his love, the mission field of Latakia relieving poverty of soul and body. Because of illness in his family, he had to return to the United States.

Having accepted the call from the Eskridge, Kansas, Covenanters he was installed as their pastor in September 1922,

serving as undershepherd with love and devotion until he received a call to become pastor of the Santa Ana, California, Reformed Presbyterian Church. He was released from Eskridge September 13, 1925.

The Santa Ana Congregation welcomed into their hearts and homes their new pastor, Mrs. Edgar, and two sons, Rutherford Faris and William Donald who are now teaching in public high schools of Southern California. He was installed pastor of the Santa Ana congregation October 8, 1925. His work was blessed in many ways. His sermons always had an evangelistic appeal; his counseling was Christ centered; his prayers led the worshipper into the presence of the Lord of all; his use of language and stories from experience led his congregation to see the crucified and risen Redeemer; his zeal for gospel missions moved some to enter the gospel ministry and others to give generously for the cause of Christ. He was often used of the Lord in a wide and varied field.

The Reformed Presbyterian Synod of 1938 elected him its Moderator. Geneva College honored him with the degree of Doctor of Divinity in 1939. Illness led him to resign as pastor of the Santa Ana Congregation in 1944. He was released from his pastorate August 17, 1944.

After restoration to health, he continued active in the Lord's work in many fields. His loving, devoted wife preceded him in Homegoing by two years. He continued to live in the family home in close fellowship with his Lord, speaking to friends and neighbors of the Heavenly City. He longed to be with his Saviour. That glorious Home-going was September 23, 1968, at the age of 96 years and 8 months.

"And in old age when others fade
Their boughs with fruit shall bend;
They shall be hale and hearty still,
Their life in vigour end;

"To show that upright is the Lord;
He is a rock to me,
And He from all unrighteousness
Is altogether free."
--Psalm 92:14, 15

Philip W. Martin

MEMOIR FOR JULIUS ANDREW KEMPF

Two very close friends and former seminary classmates in

the class of 1903, Dr. J. A. Kempf and Dr. Samuel Edgar, passed into the presence of Christ the King during the last year. The subject of this Memoir is the Rev. Julius Andrew Kempf, D. D., former Covenanter missionary in South China, who passed away on September 12, 1968.

Julius A. Kempf, son of German immigrant parents, was born in Rochester, N. Y. in 1874. He was 14 years old when in New York City on profession of faith in Christ he was baptized and received into membership of the Second Reformed Presbyterian Church by Rev. R. M. Somerville, D. D., the pastor.

Mr. Kempf's education began in the New York City public schools, continued through Geneva College, the Reformed Presbyterian Seminary, Princeton Theological Seminary and in subsequent periods of graduate study in White's Bible Seminary of New York City while he was on furlough from China.

Mr. Kempf was licensed to preach in 1902 and ordained "sine titulo" in 1904 by New York Presbytery before going to Tak Hing, South China, under the Board of Foreign Missions in 1904. He served a six-year term as a single missionary and then returned on furlough to New York. While he was on furlough, he married Miss Mabel Doig and took both his bride and her widowed mother back to Tak Hing. Mrs. Kempf's mother continued as an interested participant in the life of our South China Mission until her death there. She was buried in the Tak Hing missionary cemetery.

The house in which Mr. Kempf lived for most of his years in Tak Hing was one which he himself had helped to build. His abilities as an administrator and builder were often put to use in the building program of our China Mission.

In addition to Mr. Kempf's regular duties as the principal of "True Doctrine" Boys' School in Tak Hing, and his share in the rural evangelistic program of the Tak Hing district, he served as Mission Treasurer for 27 years. During the wild inflation of China's economy prior to the Communist victory in 1949 the task of treasurer was "astronomical."

During the Sino-Japanese War Mr. and Mrs. Kempf returned to America in 1937 on what they considered their final retirement from service in China. After the Kempfs came home, Mr. Kempf was honored by Geneva College with the degree of Doctor of Divinity, and his church's Synod honored him by electing him Moderator in 1937.

Sadness came to Mr. Kempf on April 1, 1938, when his wife died in New York City after 28 years of fellowship in the Gospel ministry.

In spite of the fact that Japanese military activity had greatly increased in South China, and Canton was now in the hands of China's enemy, Dr. Kempf decided in 1938 to make his way back to Tak Hing. He reached Hong Kong that summer and in late August returned to his empty home overlooking the West River. There was no "True Doctrine" school now, as it had been discontinued, but work among war refugees from the Japanese occupation zone filled the time of the missionaries at Tak Hing.

In July 1939, Dr. Kempf met a Scottish lady, Miss Frances McGill, an Episcopalian missionary in Hong Kong. They were married in Kowloon Union Church on September 11, 1939, and after a short honeymoon in Manila, returned through the war zone to Tak Hing. Mrs. Kempf's cheerful and enthusiastic participation in the busy life of the Mission gained the respect and love of Chinese Christians and fellow missionaries.

Our Tak Hing missionaries had to flee westward in face of a major Japanese invasion thrust in 1944. Dr. Kempf led the party by overland travel through Kwangsi and Yunnan to commercial air connections, then by plane over the "Hump" between China and Burma to India. From Calcutta they took passage on an American military transport and reached Los Angeles on November 18, 1944.

As the last bitter months of the Pacific War came to an end, our China missionaries immediately prepared to go back. It was difficult to get shipping to China after the war, so the Kempfs and the other missionaries did not reach the field until July, 1946.

Dr. and Mrs. Kempf plunged into the post-war reconstruction and relief work at Tak Hing, and an orphanage grew up which became the chief Tak Hing mission project. Both Dr. and Mrs. Kempf shared in this loving ministry to Chinese war waifs.

In 1948 the Kempfs took their final farewell from China and returned to America. They served together in Christ's Home, Warminster, Pa., until Dr. Kempf went to his eternal rest on September 12, 1968, at the age of 94.

S. E. Boyle

MEMOIR FOR RALPH KERR ATCHISON

Ralph Kerr Atchison was born in the Manse to the Rev. Hugh S. Atchison and Margaretta Bellantine, August 30, 1874, in Mansfield, Ohio. The family soon moved to Albia, Iowa, where boyhood days were spent and education was gained in the public schools of that city.

Further education came in the Washington Academy, Washington, Iowa. The first year of College was spent at Geneva College, Beaver Falls, Pennsylvania. The remainder of college was spent at Penn College, Oscaloosa, Iowa. Here he graduated in 1898 and later received from this same institution the degree of Master of Arts in 1908. Dr. Atchison had an unique experience in receiving his seminary training at the feet of his father. He completed his seminary work, was examined by the Presbytery of Iowa, and was licensed in June, 1902, at Columbus City, Iowa. A year was spent in an itinerant ministry preaching for some time in California, throughout the states and in Canada.

A call was made from the Spring Branch Congregation, Allerton, Iowa, which he accepted. Here he was ordained in May, 1903. Miss Etta Coulter of Washington, Iowa became his helpmate in September of 1903. A very successful ministry followed for eleven years in this country community. The congregation felt quite harassed by the numerous calls that came from all over the church for this man. In 1914 a call came from Cherry Run Congregation, Rimersburg, Pennsylvania, accompanied by many petitions for his service. He was installed on March 1, 1914 in this congregation where he labored for forty years retiring in the fall of 1954.

Dr. Atchison was honored by Geneva College in 1933 with an honorary doctorate. Part of the year 1935 was spent in filling pulpits in Scotland. During a lifetime of service, this man held nearly every office which the church could offer; moderator of the Synod, Clerk of the Synod, Chairman of the Board of Publications, Chairman of the Board of Education, Chairman of the Board of Missions, Editor of the Associate Presbyterian, etc.

Dr. Atchison succeeded his father to the office of professor of Theology. Four students studied under his tutorage: Paul Hindman, Edward Gouard, Harold Orr and Ray Blair. Three of these men graduated from this institution, and served the Associate Presbyterian Church.

In a life time of service in the Rimersburg Area, Dr. Atchison became a pastor to the community. Among many of the miners newly arrived from Italy he was known as the Protestant Priest as he ministered to their needs. He enjoyed respect far beyond the status indicated by the size of his congregation. It was as a public speaker that Dr. Atchison achieved great recognition. During World War I he belonged to a clan of the Four Minute Men, so called because they spoke for four minutes. He served as platform manager for the Redpath Chataugua Program,

where he introduced the speakers or in their absence provided the program himself. He was an organizer and long-time president where he introduced the speakers or in his absence provided the program himself. He was an organizer and long-time president of the Rimersburg Community Club. He wrote the pageant for the Rimersburg centennial in 1939 and served as narrator. For several years this man served on the Clarion County Board of Assistance. He was speaker for the dedication of the Rimersburg post office medical center, and the new high school building among many such calls. Such active service in church and community activities brought honor and recognition from many sources. Articles which he wrote were circulated widely. His great helpmate of nearly 55 years was called to her heavenly abode August 21, 1958.

Dr. Atchison was alert and keen of mind until the call came to him April 4 at the age of 94. The Funeral service was conducted by the Rev. Herbert Hays, DD and William Hankey, DD at Rimersburg.

One daughter, Margaret of Rimersburg and two sons: Ross of Rimersburg and Ralph K. of Freeport, survive.

A tribute by John Fisher of Washington, D. C. seems an apt tribute to this man:

"Dr. Atchison has been a good man of religion, rich of holy thoughts and work, a learned man who Christ's Gospel devoutly has preached and his parishioners devoutly has taught. He has been benign and diligent and in adversity patient. He has been a shepherd and not mercenary."

S. Ray Blair

A REPLY TO THE PAPER, "SEEKING FOR A RESPONSE TO THE WORD WHEN IT IS PREACHED," PRESENTED TO THE 1968 SYNOD OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA - JUNE 1969

INTRODUCTION

The Board of Evangelism submitted to the 1968 Synod a Paper entitled, "Seeking For A Response to the Word When It Is Preached." It will be found in the Appendix to the MINUTES OF THE SYNOD, 1968, pages 169-177. According to these MINUTES, p. 17, Synod voted to hear this paper. Then, "it was voted to receive the paper, place it in the Appendix of the Minutes, and include it on the docket for action at the Synod of 1969."

The following paper is respectfully presented to the Synod of

1969 as an alternative to the paper presented by the Board last year. The reasons for presenting an alternative appear below, and, we trust, will commend themselves to Synod.

For purposes of brevity, the Board's paper will be referred to herein as either "The Response Paper," or simply, "The Paper."

Two facts should constantly be borne in mind with regard to The Response Paper. First: the specific activity it has in mind is that of preaching, which is obvious both from its title and from the fact that it's aim is to recommend the 'altar call" which by its very nature is a response to the public preaching of the Word. Secondly: the specific concern it has in mind is evangelistic preaching. While it may include other types of preaching, this kind is its main concern. This is evident from the fact it comes from the Board of Evangelism, from the content of section III "The Response that is Sought", from the quotation from Dr. Packer in the first paragraph under section IV (p. 172), from the two paragraphs following that quote (on p. 173), from paragraphs 3 and 4 (on p. 175), and from conclusions 2 and 4 (pp. 176-177).

In analyzing the Board's Paper and presenting an alternative, we have tried constantly to bear in mind the above two facts.

A. THE RESPONSE PAPER PRESENTS FOUR MAIN PROPOSITIONS.

These are as follows: I. A RESPONSE IS NECESSARY, II. GOD'S MESSENGER MUST CALL FOR THE RESPONSE, III. THE RESPONSE THAT IS SOUGHT, IV. HOW MAY THE RESPONSE BE SOUGHT?

For the moment, we restrict ourselves to the first three of these and gladly declare our adherence to the essential line of thought they set forth. We do, unreservedly, believe that a response is necessary to the preaching of the Word, that the preacher is to include in his preaching the call for that response, and that the response is repentance and faith, which we believe to be accurately defined in the Shorter Catechism, questions 86 and 87. With these basic propositions we happily agree and wholeheartedly consent. True Gospel preaching includes both the proclamation of certain objective, historical facts and the call, invitation, or command to respond rightly to the objective facts on which the gospel message rests.

We cannot, however, give consent to all that The Paper included under these headings. There are at least three matters there that we must dispute or at least question, matters that we

regard as of more than minor importance. However, inasmuch as these matters are not essential to the line of argument being set forth by The Response Paper, we have chosen to comment on them in an appendix (Appendix A) rather than in the body of this paper. The appendices will be found at the end of the paper.

So, for now, we proceed to face what we believe is the key issue of the Response Paper.

B. PROPOSITION IV, WE BELIEVE, PRESENTS THE KEY ISSUE OF THE RESPONSE PAPER.

Near the beginning of this section (p. 172) certain words of warning by Dr. J. I. Packer are cited which are certainly timely and with which we heartily agree. Ironically, however, we believe the paper falls into the very trap that Dr. Packer warns against. This we shall attempt to show later in the analysis of its argument for the "altar call."

It is obviously this matter of the "altar call" that is the issue which the paper has for its principal object. Everything heretofore has sought to prepare us to face this particular issue. The first sentence of the section says, "This brings us to the primary question of this study, namely, how may we 'press for this response' in a practical, yet truly Scriptural manner." Then, it devotes the remainder of the paper (about 50% of it) to the matter of the "altar call" (pp. 172-177).

In approaching this issue as presented in the Paper, we believe two steps are necessary: (1) We believe that certain Biblical truths related to this concern need to be clearly set forth, and (2) We think that the Paper's apologetic in defense of guarded "altar calls" needs careful analysis. These two steps form the next two main sections of this paper.

C. RELATED BIBLICAL TRUTH THAT NEEDS TO BE CLEARLY SET FORTH WHEN DISCUSSING THIS ISSUE.

First, there are two very relevant passages of the New Testament that bear directly upon the matter of the preacher's responsibility in seeking a response to the Word when it is preached:

I Corinthians 3:5-7. "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth; but God that giveth the increase." These words are part of a larger section, consisting of verses 5-15, in which Paul "takes occasion by example of himself and Apollos, to explain to them the true place and office of Christian teachers:

that they are in themselves nothing (5-8), but work for God (9-10), each in his peculiar department (10, cf. v. 6), each requiring serious care as to the manner of his working, seeing that a searching trial of its worth will be made in the day of the Lord (10-15)." (Alford, ALFORD'S GREEK TESTAMENT, in. loc.).

On this text, Dr. Charles Hodge comments, "Ministers are mere instruments in the hand of God. The doctrines which they preach are not their own discoveries, and the power which renders their preaching successful is not in them. They are nothing. . . . As in nature, planting and watering are not the efficient causes of vegetation, so in the Church, ministerial acts are not the efficient causes of grace. In both cases, all the efficiency is of God. . . . however, as the work of the husbandman is the ordinary and appointed means of securing a harvest, so the work of the ministry is the ordinary and appointed means of conversion. . . . This is the conclusion. Ministers are nothing. They are (merely) the instruments in the hands of God. He only is to be looked up to as the source of truth, of strength, or of success. To Him is to be referred all the good ministers may be the instruments of effecting. If this be so, if ministers are thus inefficient, why should anyone say, I am of Paul? as though Paul would save him; or as though a mere instrument could forgive sin or impart grace." (COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS, pp. 51-52.).

G. G. Findlay brings out the meaning of this passage even more precisely and strongly: "The Corinthian Christians were quarrelling over the claims of their teachers, as though the Church were the creature of men: 'What therefore (I am compelled to ask) is Apollos? what, on the other side (de) is Paul? - (ti) is more emphatic than (tis); it breathes disdain; 'as though Paul or Apollos were anything!' . . . Vss. 6-7: - The (alla) of the last clause goes beyond a mere contrast (de) between God and men in their several parts, excluding the latter from the essential part: 'but God - He only, and no other - made it to grow. The planting and watering of Christ's servants were occasions for the exercise of God's vitalizing energy. . . . V. 7: (hoste) points out a result immediately flowing from what has been said: 'the planter' and 'the waterer', in comparison with 'the Lord' who dispensed their powers and 'God' who makes their plants to grow, are reduced to nothing . . . . In comparison with God, Apollos and Paul are simply nothing." THE EXPOSITOR'S GREEK TESTAMENT, II:786-789).

Hence, the following conclusion is evident from this clear

and crucial passage: While ministers have an important part to play in evangelism (or edification) - they, thru the preaching of the Word, "plant" and "water" - they have nothing whatever to do with effecting the response that may or may not follow their ministrations. This work of eliciting response is wholly God's work. It is as Charles Bridges succinctly put it, "Ours is the care of service - His is the care of success." (THE CHRISTIAN MINISTRY, p. 76). Girdlestone writes in the same strain, ". . . I Cor. 3-8, where we read that every minister shall be rewarded according to his own labour (kopon). He shall be rewarded not by the results produced - this would have involved the use of the word (ergon) but by the amount of labour expended; hence (kopos) is used." (SYNONYMS OF THE OLD TESTAMENT, p. 86). This is in perfect consistency with Paul's earlier statements in I Cor. 1:9: "God is faithful, by whom ye were called (eklēthēte) = effectually called)[1] unto the fellowship (eis koinōnian) of his Son Jesus Christ our Lord," and in I Cor. 1:30-31: "But of him (eks autou) are ye in Christ Jesus. . . . That, according as it is written, He that glorieth, let him glory in the Lord."

---

[1] "We may properly speak of a call which is not in itself effectual. That is often spoken of as the universal call of the gospel. . . . But it is very striking that in the New Testament the terms for calling, when used specifically with reference to salvation, are almost uniformly applied, not the universal call of the gospel, but to the call that ushers men into a state of salvation and is therefore effectual. There is scarcely an instance where the terms are used to designate the indiscriminate overture of grace in the gospel of Christ. Hence the all but uniform meaning is that which is fixed by such well-known passages as Romans 8:30: 'Whom he did predestinate, them he also called," I Corinthians 1:9: 'God is faithful, by whom ye were called into the fellowship of his Son,'. . . . This is the reason why we generally speak of this calling as effectual. With scarcely an exception the New Testament means by the words 'call', 'called,' 'calling' nothing less then the call which is efficacious unto salvation." (John Murray, REDEMPTION ACCOMPLISHED AND APPLIED, pp. 109-110). Professor Murray adds further, "God is the author (of effectual calling). I Cor. 1:9, 2 Tim. 1:8-9. . . . Calling is an act of God and of God alone. This fact should make us keenly aware how dependent we are upon the sovereign grace of God in the application of redemption. If calling is the

initial step in our becoming actual partakers of salvation, the fact that God is its author forcefully reminds us that the pure sovereignty of God's work of salvation is not suspended at the point of application any more than at the point of design and objective accomplishment. We may not like this doctrine. But, if so, it is because we are averse to the grace of God and wish to arrogate to ourselves the prerogative that belongs to God. And we know where that disposition had its origin." Obviously, this truth has its bearing upon the preacher as well as the listener. (See also Dr. Charles Hodge's COMMENTARY ON THE FIRST EPISTLE TO THE CORINTHIANS, on 1:9, (pp. 10-11); on 1:30-31, (pp. 26-28). One ought also to read Jonathan Edward's sermon on I Corinthians 1:29-31 entitled, "God Glorified in Man's Dependence." This can be found in SELECT WORKS OF JONATHAN EDWARDS, Vol. II, pp. 33-48, published by the Banner of Truth Trust, 1959).

- -

Although the minister may earnestly desire true spiritual results to issue from his labors, he is perfectly helpless to produce them. It is his duty diligently to labor in what he can do, sowing the seed. But for the result, the right response thereto, he is utterly and completely dependent upon God. To sow is his work; to make grow is God's alone. "It is God that giveth the increase."

And this leads us to consider another important New Testament passage dealing with the same subject, Mark 4:26-29. What Paul teaches didactically in I Corinthians, we will find, our Lord had already taught in parable form.

Mark 4:26-29. "And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come."

Before proceeding immediately to the meaning and significance of this parable, it is well to remind ourselves of some of the basic hermeneutical principles governing the interpretation of parables. "The first rule of interpretation is: Ascertain what is the scope, either by reference to the context, or to parallel passages; and seize the one truth which the parable is intended to set forth, (emphasis ours) distinguishing it from all the other truths which border upon it, and let the parts of the

parable that are explained be explained in harmony with this one truth." (Angus, THE BIBLE HANDBOOK, p. 230). Bernard Ramm has a helpful section on the interpretation of parables in his, PROTESTANT BIBLICAL INTERPRETATION, pp. 177-185. Among other things, he warns, "Don't make a parable walk on all fours. A parable, like a type, is truth garded in a conveyance or vehicle. Therefore, there is an inevitable presence of bark, or drapery, or accessory to fill out the details of the parable." (p. 181). Also he reminds us (p. 183), "Be careful of the doctrinal use of parables. . . . Parables do teach doctrine and the claim that they do not is an overstatement. But only that may be gleaned from the parable what it immediately teaches, or what is in harmony with the analogy of the faith." We shall try to observe these obviously sound rules in our analysis of this parable.

"Seize the one truth the parable is intended to set forth." We believe the one truth, the key lesson, intended by this parable could be expressed something like this: In the work of His kingdom, it is God alone who can give success. Ministers may be His instruments in sowing and in reaping, but the result, the harvest, is entirely of God's doing, and not of man's. It is evident from this parable (as we compare it to V. 14) that it is meant to teach on the one hand that ministers must be diligent in sowing the seed (proclaiming the Word), and may be used of Him in reaping the harvest (the salvation and edification of persons), but that, on the other hand, ministers cannot in any sense effect the harvest. They must look to God alone for this blessed result. It is here exactly as in I Corinthians 3:5-7. God giveth the increase. It is the work of ministers to proclaim the whole message of God to the world; but here precisely their ability and responsibility ends. And even though God may be pleased to use some of them as "reapers", the point is that it is God alone who can effectually secure the hoped-for result. God alone can effectually call sinners to Christ. The preacher can and must sound the outward call of the Gospel (its free offer to all men), but only God can effect the inward and effectual call that turns the sinner from his sin to Christ. Like I Corinthians 3:5-7 this parable teaches that while ministers may be instruments in the work of evangelism (in any phase of it), only God is the efficient cause of its success when there is such.

Joseph Addison Alexander observes, "Having. . . . exhorted them to caution as to what and how they heard (1-25), He now proceeds to teach them in the same way, that the ultimate effect

is wholly independent of man's industry and care, however necessary these may be. The idea is essentially the same as in I Corinthians 3:6-7. The main fact thus alleged is that although man must sow and reap, all that lies between these two extremes is not only beyond his power but beyond his observation. In other words, man sows and reaps, but cannot make the seed grow or the harvest ripen. So the word or truth of God must be diffused by human agency, and acts on human interests for good or evil; but its whole efficiency is in itself, i. e., in God who gave it and who renders it effectual to men's salvation." (emphasis ours). (THE GOSPEL OF MARK EXPLAINED, p. 103; 1861 edition).

Melancthon W. Jacobus makes a pastoral application of the parable in his, NOTES ON THE GOSPELS - MARK AND LUKE, pp. 33-34; 1860 edition: "(Ministers) are to know that the growth is secret, hidden from their view, having a law of development - not coming to fruit at once - therefore they are not to be impatient if they see no immediate result of their labors, but they are to have confidence in God. . . . - they are to consider that the seed will spring up as the earth brought it forth of itself (automatē). . . . They must be content to leave the result with God. . . . This would direct us to patient waiting upon God (James 5:7). . . . They must plant and water, but God giveth the increase (I Cor. 3:6). . . . The term 'of itself' (automatē) excludes the human efficiency and includes the mighty power of God."

These two passages bear with utmost directness on the matter raised by the Response Paper. The significance of the principle taught in them to our study here is as follows, we believe. While it is in the power and is the duty of ministers to preach the necessity for response to the Word, it is in no way in their power to effect that response. This is the prerogative of the sovereign Spirit of God. God may and does produce the result through what is preached, but it must be clearly distinguished that this response is itself the work of Almighty God alone. There is no device, method, or skill that a minister can add that will hurry along, or help to produce this result which is in the hand of God alone (John 3:8, Matthew 11:25-27; 16:17). Further, the lack of such is no disadvantage since Almighty God is perfectly able to do the work He has reserved to Himself alone without the aid of our inventions or ingenuity.

Secondly, since the focus of the Response Paper is directed mainly to the work of evangelism, it is of vital importance that we are clear as to the Biblical concept of evangelism.

In EVANGELISM AND THE SOVEREIGNTY OF GOD, J. I. Packer writes, "It might be expected that evangelical Christians would not need to spend time discussing this question. In view of the emphasis that Evangelicals always, and rightly, lay on the primacy of evangelism, it would be natural to assume that we were all perfectly unanimous as to what evangelism is. Yet in fact much of the confusion in present-day debates about evangelism arises from lack of agreement at this point. The root of the confusion can be stated in a sentence. It is our widespread and persistent habit of defining evangelism in terms, not of a message delivered, but of an effect produced in our hearers." (p. 37). Dr. Packer then goes into an analysis of a popular definition of evangelism produced in the Anglican Church in 1918, for the most part approving it. With one part, however, he takes issue: "'To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come. . . .' (emphases his). But this cannot be right," he continues, "as we pointed out at an earlier stage. Evangelism is man's work, but the giving of faith is God's. It is true, indeed, that every evangelist's aim is to convert, and that our definition (the one of 1918) perfectly expresses the ideal which he longs to see fulfilled in his own ministry; but the question whether or not one is evangelizing cannot be settled simply by asking whether one has had conversions. . . . The result of preaching depend, not on the wishes and intentions of men, but on the will of God Almighty. This consideration does not mean that we should be indifferent as to whether we see fruit from our witness to Christ or not. . . . But this consideration does mean that we ought not to define evangelism in terms of achieved results. How, then, should evangelism be defined? The New Testament answer is very simple. . . . evangelism is just preaching the gospel, the evangel. . . . Anyone who faithfully delivers that message. . . . is evangelizing. Since the divine message finds its climax in a plea from the Creator to a rebel world to turn and put faith in Christ, the delivering of it involves the summoning of one's hearers to conversions, you are not evangelizing. . . . But the way to tell whether in fact you are evangelizing is not to ask whether conversions are known to have resulted from your witness. It is to ask whether you are faithfully making known the gospel message." (pp. 40-41).

A careful study of New Testament Greek vocabulary will show the soundness and accuracy of Dr. Packer's analysis. There are two main words used in the New Testament that describe the work of evangelizing (euaggelizō, kērussō). But, since the first

of these together with its cognates appear 130 times in the New Testament, and the second with its cognates appear 71 times, it is obviously impossible to enter into a thorough word study here. We cannot do much more here than encourage the diligent study of the words as they are used in the New Testament. Thayer discusses them rather thoroughly in his LEXICON OF THE NEW TESTAMENT. Perhaps, however, it would be well to point to one potent passage relative to this discussion: 2 Timothy 4:1-5. There, it is clear that Timothy was to do the work of an evangelist by preaching the Word, whether his listeners would accept the message or not.

Other important words to study are (marturomai) and its cognates and (didaskō) with its cognates.

Dr. E. Clark Copeland in his address, "Pastoral Preaching according to the Epistle to the Hebrews, "THE COVENANTER WITNESS, January 1968, p. 22 reminds us, "God alone can deal with the unwilling ear, and He has been pleased to reach the heart through the outward and ordinary means of the Word of God, especially the preaching of the Word. So the preacher faithfully does his assigned task and commits it to God to work in his hearers what pleases Him (Heb. 13:20-21). Yet we may not say that preaching is such a 'contemporizing of God's self-disclosure' that unless there is the 'miracle' of faith there has been no real preaching. . . . The unbelief of man cannot nullify the faithfulness of God to His Word, Paul said (Rom. 3:3). No more can unbelief make preaching to be not preaching. The preaching of the Seventy, Jesus said, would bring the kingdom of God nigh to those who rejected them (Luke 10:11). The Epistle to the Hebrews remains a powerful sermon, a true word of God, whether those to whom it was first addressed responded affirmatively or continued to be deceived by sin."

Thus, it may be seen that the use of the words related to the subject at hand is in perfect harmony with the teaching of I Corinthians 3:5-7 and Mark 4:26-29. It is man's work to sow; it is God's to make it grow. Assuming we are including the whole message (that is, the proclamation of the objective, historic facts and the summons to response as well), then, in the very act of proclaiming the Word of God we are in fact evangelizing. In so doing we are truly and Biblically evangelizing. Whether or not there is the response we desire is beyond our scope of power and authority. This response is something God alone can effect as He is sovereignly pleased to do so - and this He may do during the preaching of the Word, soon afterward, or even long

afterward.

Thirdly, it is important to see and remember that there is a connection between the Biblical view of man together with the application of redemption to him and the methods used in the work of evangelism. It is wrong to set up a false antithesis between soundness of theology and the practice of evangelism, as the Response Paper (p. 169) appears to do (in the discussion that uses Acts 16:31). Our evangelistic practice must be in accord with sound doctrine, not in conflict with it.

To take any other position than this is, in effect, to repudiate the way of saving sinners God has revealed, to negate large portions of His Word while professing to proclaim it, and to deny His absolute sovereignty in the effectual calling of sinners.

While we cannot fully understand the relationship between God's sovereignty in saving sinners and man's responsibility in evangelizing, this does not give us free license to lay hold of one of these truths at the expense of the other. There is no necessary contradiction between Divine Sovereignty in bestowing salvation on the one hand, and fervent preaching of the whole gospel (with its demand for response) on the other. The latter is revealed in the Bible to be the means by which God bestows saving grace upon His elect people (2 Timothy 2:8-10). However, this does not give the preacher a "carte blanche" to add whatever methods or devices he sees fit. True, God has ordained the means as well as the end - but, this leaves us free only to use the means He has ordained, and not to devise means of our own after the dictates of human wisdom or experience. God is sovereign in the bestowal of salvation through His own ordained means. Man is impotent in His sins. And we are not free to forget or ignore either truth when preaching, nor to follow any course that explicitly or implicitly denies either. We ought to have great zeal for the conversion of sinners. But it must be a zeal that is according to knowledge - not in spite of it!

Fourthly, it is important to notice how evangelistic preaching was carried on by the examples provided in the New Testament, particularly Christ and His apostles. Again, it is obvious that it would be impossible to evaluate every case provided in the New Testament without turning this paper into a book. We call attention to only a few, a few that we think are representative. It is important that we do not just single out examples that serve to prove a given point, but that our conclusions be derived inductively from all the examples given. Therefore, nothing can take the place of this thorough investigation. Here, we can only

try to set forth a few examples in Biblical balance.

(A). Note some examples from the preaching of Christ. Luke 4:16-28 is of particular interest as being the first recorded sermon of Jesus' public ministry. Observe from this passage: 1. Jesus publicly read and expounded the Scriptures (vss. 16-21); 2. The congregation seemed well impressed with His preaching (22a); 3. Jesus severely rebuked them (23-24), for although impressed by His words, they were nonetheless still unmoved by them; 4. He openly proclaimed the sovereignty of God in providence and in grace (25-27); 5. His preaching provoked rage and murderous intent (28-29). It should be noted that Jesus' preaching in the synagogues of Galilee (Luke 4:14ff) is called by Mark "preaching the gospel" (Mark 1:14. See A. T. Robertson's, A HARMONY OF THE GOSPELS, p. 31). In Luke 4:18, Jesus himself infers that what He was doing upon that occasion was preaching the gospel. (cf. v. 21).

Matthew 11:20-30 is of special interest because it contains the best-known of Jesus' gospel invitations. The persons being addressed are described in the context variously as "in their cities" (1), "the multitudes" (7), "the cities wherein most of his mighty works were done (20). The time (25a) of this utterance (in 25-27) was immediately following the preaching of strong rebuke (16-23), coming doom (20-23), and in the light of failure as far as the right response was concerned (20-23). The content of Jesus' utterance in vss. 25-27 is one of open thankfulness "The word 'eksomologein' is used in the New Testament of an open or public confession. . . . of the praise of God." (Girdlestone, SYNONYMS OF THE OLD TESTAMENT, p. 222). The cause of this publicly avowed thanksgiving is the absolute sovereignty of God in bestowing saving grace (25-27) and the absolute sovereignty of Christ himself in revealing the Father to whomever He wills to reveal Him (27). The great Gospel invitation in vss. 28-30 follows immediately upon this bold and open rebuke of sin and assertion of absolute divine sovereignty. Obviously then, it cannot be wrong to preach divine sovereignty in the bestowal of salvation and human sin and inability in connection with offering Christ freely to sinners. Indeed, it was precisely in this manner that Christ prepared His audience to appreciate this sweetest of all Gospel-invitations. Also, the coming unto him intended here is not meant in a physical sense any more than taking His yoke upon us can be taken in a physical sense. Moreover, if Jesus had meant that coming to him was a physical action, this invitation would be irrelevant ever since his physical

ascension into heaven! "Coming to Christ is not a physical act, but the outgoing of the whole soul to Christ in faith." (Rev. A. Martin. Iain Murray in THE INVITATION SYSTEM, pp. 7-11 is helpful on this point too).

The 6th chapter of John is also of interest because it shows how Jesus preached at the peak of His popularity, and as a result lost that popularity rather than hurry men into a shallow profession of faith. It is noteworthy that our Lord did not at all shrink from declaring the doctrines of election, irresistable grace and divine mercy (v. 37), (38-39), total inability and irresistable grace (44-45), human impotence and the necessity of the Spirit's work in salvation (63-64). He also, in various places throughout, makes plain the call to faith in Himself and something of what it meant (34, 40, 47, 48-58).

From these key examples of Jesus' evangelistic preaching several facts are evident: 1. Both the objective proclamation of facts upon which the gospel rests and the call for subjective response was present in Jesus' preaching; 2. He preached divine sovereignty evangelistically as well as human responsibility - his balance between these two is interesting and instructive; 3. There is absolutely no evidence for anything like the modern altar-call or any type of physical demonstration of conversion. From these examples we conclude that true evangelistic preaching must include 1 and 2 above but that no such thing as an altar-call is warranted. Emphatically, the gospel invitation freely extended to sinners and the modern altar-call are not to be identified or equated.

(B). Note some examples from the book of Acts. Please look at Appendix B. A study of the texts listed there will show that the same conclusions mentioned in the paragraph immediately preceeding this one hold true for the evangelistic preaching of the spostles in Acts.

(C). I Corinthians 15:1-11. While there are a number of passages in the Epistles that reflect the apostolic preaching of the Gospel, none perhaps is so significant as this one. Verses 3-8 outline the content of Paul's gospel-preaching and a study of them reveals that the content consisted of the objective declaration of the historic facts clustering around Christ's death, burial and resurrection together with its evidence. The response of the Corinthians to the preaching of these gospel facts is described in verses 1, 2, and 11 as follows: "ye have received," "ye have believed," "ye believed." We know from other passages of Scripture (i. e., Acts 26:20) that a call for a subjective response

(repentance/faith) was a part of Paul's preaching. Still, it seems significant that in this key passage where the apostle treats the content of the gospel message, there is no evidence of an appeal to believe having been used. There was undeniably this subjective response on the part of the Corinthians, but the only connection between the two that is here stated is simply, "so we preach (kērussō - proclaim as a herald), and so ye believed." (v. 11). Paul's explanation of the content of his proclamation (3-8) consists here entirely of the declaration of certain objective, historical, Scriptural facts about Christ. Compare Romans 10:17 (RSV): "So faith comes from what is heard, and what is heard comes by the preaching of Christ." Taking all of the New Testament data, we must, of course, say that the full preaching of the gospel included both the proclamation of objective facts and a summons to response, still this passage suggests that even the mere declaration of the objective facts in itself can be called gospel declaration (I Corinthians 15:1).

If then, one will take careful note of the preaching examples found in the Gospels, Acts, and reflected in the Epistles, he will find both objective and subjective parts. And, while we gladly acknowledge the presence of the appeals for the subjective response, we cannot evade the evidence which indicates that the apostolic preachers placed more stress on the objective side. We are not saying they ignored or omitted the subjective; we are merely observing that they gave more time and space, and therefore, more emphasis to the declaration of the objective facts of the gospel story. Undoubtedly, the Scottish evangelist, Dr. John Kennedy of Dingwall, was correct when he wrote nearly a century ago: "Faith is represented (in the Moody campaigns) as something to be done, in order to salvation; and pains are taken to show that it is an easy thing. Better far than this would it be to see to it, that those with whom they deal are truly convinced of sin, and to labour to set forth Christ before them, in his glorious completeness as a Saviour. To explain faith to them, that they may do it, is to set them still to work, though setting an easier task before them. . . . How different is the Scripture Way! The great aim there is to 'set forth' the object, not to explain the act of faith."

An excellent example of this last principle appearing in evangelistic preaching may be seen in the following, a part of a sermon preached by that peerless evangelist, Charles H. Spurgeon:

"Remember, sinner, it is not thy hold of Christ that saves thee - it is Christ; it is not thy joy in Christ that saves thee - it

is Christ; it is not even faith in Christ, though that is the instrument - it is Christ's blood and merits; therefore, look not to thy hope, but to Christ, the source of thy hope, look not to thy faith, but to Christ, the author and finisher of thy faith; and if thou doest that, ten thousand devils cannot throw thee down. . . . There is one thing which we all of us too much becloud in our preaching, though I believe we do it very unintentionally - namely, the great truth that it is not prayer, it is not faith, it is not our doings, it is not our feelings upon which we must rest, but upon Christ, and on Christ alone. We are apt to think that we are not in a right state, that we do not feel enough, instead of remembering that our business is not with self, but Christ. Let me beseech thee, look only to Christ; never expect deliverance from self, from ministers, or from any means of any kind apart from Christ; keep thine eye simply on Him; let His death, His agonies, His groans, His sufferings, His merits, His glories, His intercession, be fresh upon thy mind; when thou wakest in the morning look for Him; when thou liest down at night look for Him."

Let it be clearly understood: we do not for one moment disparage the free offer of the gospel that calls for the response of repentant faith on the sinner's part. It is unquestionably Scriptural to do so. We are here simply dealing with the balance between the objective 'setting forth' of the object of faith and the earnest call to faith.

And, in our day, this is not entirely out of place. In the larger churches of our nation, neo-orthodox subjectivism has all but inundated the preaching and teaching. In many evangelical circles even, more stress seems to be placed upon the subjective response than is placed upon the declaration of the great objective facts of the gospel.

D. THE RESPONSE PAPER'S DEFENSE OF THE ALTAR CALL (pp. 172ff)

This part, as we suggested earlier, forms the key part of the Paper. The real heart of the whole is to be found in this section. It becomes, therefore, a matter of very great importance that we analyze it carefully. Under such analysis, we fear, it will not stand.

There are a number of matters in the Paper's defense of the Altar call that are questionable, but relatively minor in comparison with two other matters. It is to these other, and much more critical, matters that we now proceed.

(1) The Paper's defense of the altar call system is almost

totally pragmatic in nature. This is evident from its argumentation from p. 173 onward. Note the use of such phrases as, "One common method of seeking for this decision in our day," (p. 173); "The real value of public methods may be secured and many evils avoided if. . . ." (p. 175); "The 'altar call' in this context serves two very distinct purposes. . . . it gives opportunity for. . . ." (p. 175); "the public invitation to 'respond' may be used with profit. . . ." (p. 176); "inviting people to take a public stand is useful in a variety of situations." (p. 177). Such language as this betrays a basically pragmatic approach to the subject.

One such statement in particular deserves special notice and reply: "That God has used the 'altar call' to bring many to a vital living relationship with Himself is undeniable, both in our own church's experience and in the experience of others." (p. 174). To use this as an argument for the altar-call systems is the very heart of an unscriptural pragmatism. It is an argument that is absolutely invalid to a church committed to the Scriptures as the infallibly revealed will of God. Even if it be granted that the statement is true, it is no valid argument for the practice. God "used" Pharoah's sinful rebellion and resistance to spread the glory of His name abroad, but that did not justify Pharoah's actions. God has certainly "used" the crucifixion of Christ to bring untold blessing to unnumbered multitudes, yes even to "bring many into a vital living relationship with Himself." But does this justify the act of crucifying Him? The inspired word declared to the crucifiers, "ye have taken, and by wicked hands have crucified and slain." God's "using" or overruling the actions of men does not in itself justify those actions. It does not mean that He is placing His "imprimatur" upon them. He may cause the wrath of man to praise him, but this does not make the wrath of man right. The Paper began this section (IV) (p. 172) with a timely warning from Dr. Packer. Ironically, however, it immediately falls into the pit he warned against by taking what is a basically pragmatic "approach to evangelism."

Such pragmatic arguments must be ruled out and the church must seek to the Word of God for her direction. She must not take providence for her rule of behavior (the outworking of God's secret and eternal decree), but the Scriptures (the written revelation of His will for our faith and behavior). "The secret things belong unto the Lord our God; but those things that are revealed belong unto us and to our children forever, that we may do all the words of this law." And this brings us to the next, and we

believe, most vital point of all.

(2) The Paper's defense fails to produce a Biblical Warrant for the device. It seems to claim such (p. 174; lines 7-8 from bottom of page): "There can be a very proper and scriptural use made of the public invitation," by which it obviously means "altar call." But it produces no Scriptural basis or proof.

Only one attempt is made to cite Biblical approval of such a device, Exodus 32:26. There is, however, no analogy between this and the modern "altar call," and it does not at all support the practice. Some of Matthew Henry's comments will perhaps be sufficient to show this. "Here (Exodus 32) is, I. The sin of Israel. . . . in making the golden calf for a god and worshipping it (1-4), (5-6); II. The notice which God gave of this to Moses, who was now in the mount with him (7-8) and the sentence of His wrath upon them (9-10); III. The intercession which Moses immediately made for them in the mount (11-13), and the prevalency of that intercession (14); IV. His coming down from the mount when he became an eyewitness of their idolatry (15-19), in abhorrence of which, and as an expression of just indignation, he broke the tables (19), and burnt the golden calf (20); V. The examination of Aaron about it (21-24); VI. Execution upon the ringleaders in the idolatry (25-29). . . ." (It will be noted that the text is quoted by the Response Paper as "a type of invitation system"!) Commenting on this text and its immediate context, Matthew Henry continues, "(Vengeance) was to be done by the sword of their brethern, that the execution of justice might redound more to the honor of the nation. . . . The innocent must be culled out to be the executioners of the guilty, that it might be the more effectual warning to themselves. . . . We are told how the Levites were called out to this service. . . . (Moses) proclaimed, 'Who is on the Lord's side?'. . . . It was God's cause that he espoused against the evil doers. . . . God does sometimes call out those that are on his side to appear for Him, as witnesses, as soldiers, as intercessors. . . . They were commissioned for this service (27): 'Slay every man his brother'. . . . There fell of the people that day about 3000 men (28). . . . Those that in the morning were shouting and dancing before night were dying in their own blood; such a sudden change do the judgments of God sometimes make with sinners that are secure and jovial in their sins." (MATTHEW HENRY'S COMMENTARY, I:406, 414-415. Emphases ours).

Thus, Exodus 32:26, can hardly be considered a prototype or warrant for the modern altar call. Those who "came forward"

were not making a profession of faith, nor were they inquirers. They were called forth to execute the others! The whole concept and purpose of the modern altar call, we think, is quite different from this!

So, the Paper's only attempt to justify or warrant the altar call by Scripture completely misses the mark and fails to do so. It is a matter of the greatest possible significance that the Paper's only real support for the practice rests solely upon pragmatic grounds and not at all upon Scriptural grounds. Its statement, "There can be a very proper and scriptural use made of the public invitation" is well meant, but it is not well supported. In fact, the Paper presents no true Biblical support whatsoever.

This, we believe to be the true "Achilles heel" of the whole altar call system. There is no true Biblical warrant for it. We believe the regulative principle of worship ("whatsoever is not commanded in God's worship is thereby forbidden") applies here, and if so, this unwarranted device is thereby forbidden by God.

There is reason for maintaining that the regulative principle of worship is relevant to this matter: the altar call is inseparably bound to the act of preaching of the Word, which is an act of God's worship. (Luke 4:16-27.) Perhaps it will be objected that the altar call is not an element of worship like the preaching itself is, but is rather a circumstance concerning worship wherein we are free to be guided by Christian prudence (Westminster Confession 1:6).

In answer, we call attention to three matters: (a) The message and the method are inseparable. The altar call as a method has no meaning whatsoever apart from the preaching of the gospel - it is by its very nature an outward, visible response to the word preached. Who ever gives an altar call without first preaching? If they did, what would it be a "call" to? It is therefore integral to the act of preaching and a part of it. There may be preaching without altar calls, but there cannot be altar calls without preaching. So, it is not 'a circumstance concerning the worship of God,' but a very real part of it. (Please see Appendix C). Thus the regulative principle does apply; the device is not exempt from it.

(b) How could it be maintained that the altar call, which is an invitation to respond openly to the preaching of the Gospel, is a circumstance "common to human actions and societies"? (Westminster Confession 1:6). What other human action or society, except the Church preaching the gospel, performs the function of inviting sinners to publicly confess their faith in Christ in re-

sponse to the preaching of the Word?

(c) The historical fact is that it was Charles Finney who originated, or at least popularized, the innovation (as he admitted it was) of this public device, and Finney rejected both Calvinism and the Westminster Confession. He justified his innovation upon pragmatic and Pelagian grounds. "This type of evangelism," writes J. I. Packer, "was invented by Charles G. Finney in the 1820's. . . . Finney was a clearheaded and self-confessed Pelagian in his doctrine of man; and this is the reason why his 'new measures' were evolved. Finney denied that fallen man is totally unable to repent, believe or do anything spiritually good without grace, and affirmed instead that all men have plenary ability to turn to God at any time. Man is a rebel, but is perfectly free at any time to lay down his arms in surrender." (THE BANNER OF TRUTH magazine, February 1957, "Puritan Evangelism", p. 5).

Thus, the practice being recommended to us by the Response Paper originated in the 19th century, not in the 1st century (or before). It is backed by about 150 years of precedent, but by no Biblical warrant. It is rooted in a Pelagian, or at best semi-Pelagian, view of man; but it is not rooted either in Biblical warrant or Biblical doctrine. This, above all other objections that have been raised against the altar call system (such as various abuses), is what we believe makes it necessary to reject it. If God has not warranted it, He has forbidden it. It is not a matter of indifference or expediency. It can only, in the long run, excite God's displeasure and minister to the devastation of the church.

CONCLUSION:

It ought to be clear that the altar call as a method has no place and ought not to be countenanced by our church. But some will still object that the problem of "method" still remains. If we cannot use this method what method can we use?

Obviously "method" is to some extent inescapable. We would insist, however, that by and large the preaching of the message is itself our method. And, we would add that whatever procedures are adopted in the work of evangelism, they must meet these two qualifications: (a). They must have Biblical warrant, and (b). They must not be inconsistent with the Biblical doctrine as a whole, and the teaching of I Corinthians 3:5-7 and Mark 4:26-29 in particular. Obviously, too, these two qualifications are really inseparable, for what the Bible warrants will always be consistent with what the Bible teaches. (Please note Appendix D)

Whatever pattern we follow, it must always be kept clearly in mind that, whether speaking to many, few, or just one; whether it be publicly or house-to-house - to proclaim the gospel in all its fullness is as far as any man can go. God alone can give the increase. The minister cannot help, hurry along, or contribute directly to this. He can go so far, but no farther. Let him declare the facts of sin and God's wrath against it; let him set forth in all fullness the redeeming work of Christ Jesus; let him authoritatively and compassionately summon sinners to repentance and faith. But now, having faithfully and fully delivered the message he is cast utterly upon God, and can only pray that if it please Him, God will honor his unworthy labors with success, "For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." (Romans 9:15-16). Evangelism must always be essentially God-centered and God-dependent. God's glory in this, as in all things, must be uppermost. And, according to I Corinthians 1:29-31, it is in man's complete dependence that God is glorified in the salvation of sinners.

RECOMMENDATIONS:

1. That Synod urge upon the ministers their duty in the preaching of the gospel to be careful to make clear the summons to response contained in the Gospel as well as all other aspects of it.

2. That Synod forbid the use of the altar call on the part of any of her ministers on the ground that there is no Biblical warrant for it.

SECTION TWO OF THE REPORT OF THE STEWARDSHIP COMMITTEE FOR 1969 WHICH WAS DELETED AND REFERRED TO THE TITHING COMMITTEE FOR STUDY

The second item referred to this committee was item 4 of the report of the Elder's Conference which recommends "The approval by Synod of recommendation No. 1 of the Covenanter Conference relative to the title which is as follows: 'That study be given to the implication involved that in the worship of the Old Testament Church, the command to pay the tithe appears as binding and mandatory as the command to sing Psalms!'"

The Stewardship Committee agrees with the conclusion of the study committee of the Covenanter Conference that the command

to pay the tithe appears as binding and mandatory as the command to sing the Psalms. The committee believes that the implication of this fact is that we should require tithing as well as Psalm singing of our church members. This requirement the committee found to be already adequately spelled out in the standards of the Church.

In the Covenant of Church Membership, Question 5, the candidate for membership promises to "...give to the Lord's work as He shall prosper you."

In the Directory For Worship, chapter II, paragraph 8, it is stated that "...God requires his people to give a portion of their substance to Him; and this should be done cheerfully, regularly, and as He has prospered them. Every member of the church should participate in this act of worship, and should adopt some definite system, or proportion in giving, based on the tithe as a minimum...." It is further stated in paragraph 9 that "...ministers, elders, and the financial officers should instruct the people concerning the duty of giving..."

In Church Government, chapter II, paragraph 3, it states that the examination of a candidate for membership by the session "...shall seek to bring out...his purpose to...consecrate a due proportion of his income to the Lord's work..." In paragraph 11 it states that "A member of any congregation who has, for a period of one year and without known reason, failed to attend, to contribute, or to give any other evidence of interest, may, after due effort to reclaim him, be removed from the roll of members in good standing..."

COMMITTEE TO STUDY PAPERS ON THE RE-BAPTISM OF ROMAN CATHOLICS

Paper No. 16 from the Synod of 1966 which was referred to this Committee, cites the Book of Church Government Chapter II, Section 5: "The church accepts as valid the baptism which has been properly administered by a recognized minister of any evangelical church." The paper recognizes that, historically, the Reformed Presbyterian Church of North America has required the re-baptism of those coming in from the Roman Catholic Church. The paper then points out that we do not require the re-baptism of those coming in to our Church from admittedly modernistic Churches: and asks whether the Church rejects explanations by Augustine, Calvin, statements in the Westminster Confession of Faith, and the Scriptural statement of Titus 3:5 --

"Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost"

-- all of which, the paper suggests, indicates that baptism is not to be repeated.

INSTANCE OF RE-BAPTISM IN SCRIPTURE

We call attention to Acts 19:2-5.

"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

"And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism."

"Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus."

"When they heard this, they were baptized in the name of the Lord Jesus."

This indicates that Paul re-baptized the converts of John the Baptist.

True, John Calvin states in his commentary on The Acts: "I deny that the baptism of water was repeated; because the words of Luke only import that they were baptized with the Spirit." But Dr. Paton J. Gloag has pointed out, in volume II of his commentary on The Acts of the Apostles, page 198, that in Scripture the baptism of the Holy Ghost is never spoken of by the phrase of "being baptized in the name of Jesus." If this be correct, then Paul re-baptized the converts of John the Baptist, thereby setting a scriptural precedent for the re-baptism of those whose original baptism could not be regarded as valid Christian baptism. The Confession of Faith, Chapter XXVIII, Section 7, manifestly pre-supposes that the baptism is a valid one when it declares that baptism is "not to be repeated."

VALIDITY OF ROMAN CATHOLIC BAPTISM QUESTIONED

The question to be decided is: Are we to regard the baptism of the Roman Catholic Church as valid? In a creedal Church such as the Reformed Presbyterian Church of North America, that question cannot be decided on the basis of whether the one who was baptized with Roman Catholic baptism feels that he has had a meaningful baptism. The question must be decided on a juridical rather than on an existential basis.

We recognize the problem that is involved when a number of the Protestant denominations whose baptisms we have accepted,

are becoming more and more liberal. However, the question of the baptism by liberal Protestant Churches does not come within the scope of this report.

There is also the fact of changes taking place in the Roman Catholic Church and in our attitude toward Roman Catholic people. We recognize that among them are many who know and love the Lord, and desire devoutly to worship and serve Him. We also recognize that, at present, Roman Catholics tend to refer to Protestants as "separated brethren" rather than as "heretics."

However, it would be well to look at their view of baptism.

WHAT BAPTISM MEANS TO ROMAN CATHOLICS

Your Committee has had access to certain of their publications: Baltimore Catechism, Revised Edition; This We Believe (Catechism No. 2, Revised Edition of the Baltimore Catechism) date of August 4, 1954, bearing the imprimatur of Edwin V. O'Hara, archbishop of Kansas City; and Father Smith Instructs Jackson by Most Rev. John Francis Noll, D. D., Ll. D., bishop of Fort Wayne, and Rev. Lester J. Fallon, C. M., S. T. D., director of the Confraternity Home Study Service, dated 1952.

It is open to serious question whether the Sacrament of Baptism performed by the Roman Catholic Church is the same as, or even remotely related to, the Sacrament of Baptism as we understand it and observe it. True, the outward actions and some of the words spoken, are the same; but what is understood to be the intent and meaning of the ceremony -- i.e., the essence of the Sacrament -- is entirely different. They state in their Baltimore Catechism, Revised Edition: "Baptism is the sacrament that gives our souls the new life of grace by which we become children of God." "Baptism takes away original sin; and also actual sins, if there be any, and all the punishment due them." And also, "Baptism and Penance are called sacraments of the dead because their chief purpose is to give the life of grace to souls dead through sin."

What they are doing in their Sacrament is abundantly clear; but can we accept it as valid Christian Baptism? Can we make what they do or have done, mean what we want it to mean? We think not. Our Synod not long ago accepted the proposition that "an oath must be understood in the sense intended by the authority requiring the oath." (Minutes of Synod, 1963, p. 59). If we apply this principle to Baptism we cannot accept Roman Catholic baptism as valid.

A PAGAN MAY BAPTIZE

Furthermore, This We Believe states, on page 259, answer-

ing Question 318, "The Priest is the usual minister of Baptism; but if there is danger that some one will die without Baptism, any one else may and should baptize. . . In case of necessity even a heretic or an unbaptized person can validly and licitly baptize." Father Smith Instructs Jackson declares in chapter XXXI, on page 141: "Baptism. . must be necessary for salvation." On the same page the baptismal formula is given: "I baptize thee in the name of the Father, and of the Son, and of the Holy Spirit." The formula of spoken words is scriptural and proper. But on page 142 the statement is made that "Catholic or Protestant, Jew or Pagan" may administer baptism. The Roman Catholic Church considers baptism as being so necessary for salvation, that it will permit baptism to be administered by a layman who is a pagan.

This we must regard as utterly in error. Baptism was given by our Lord to His followers. It was to Christian believers that our Lord said, "Go ye . . and baptize." To say, as the Roman Catholic Church does say, that under certain circumstances the administration of baptism may be turned over to unbelieving pagans, would mean giving some of the most sacred privileges of Christians to unbelievers. This can only be fraught with the gravest consequences. In Acts 19:14 the sons of Sceva, unbelieving Jews, "took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus." They used the proper formula of words; but the powers of darkness replied, "Jesus I know, and Paul I know; but who are ye?" and the unbelieving sons of Sceva were set upon. Unbelief may not lay presumptuous hands upon those things which are, by their very nature, among the most sacred privileges of the Christian Faith.

CALVIN REFUSED TO BE RE-BAPTIZED: DID THIS SET AN INVIOLABLE PRECEDENT?

Admittedly there is weight to the argument that Calvin, who had received his baptism in the Roman Catholic Church, refused to be baptized. However, in his Institutes the great reformer recognized that conditions for law enforcement differ in different periods. In like manner -- in this question of whether to re-baptize those coming to us from the Roman Catholic Church -- conditions of today differ from conditions of Calvin's day in certain respects. At the time Calvin was baptized in the Roman Catholic Church, there was no other church to which he could belong. There was no body of precedent behind him. His refusal to be re-baptized was his own choice.

TRADITION AND PRACTICE OF REFORMED CHURCHES

Passing centuries have built up a body of precedent within the churches of the Reformed Faith. A. A. Hodge in his Outlines Of Theology, Chapter XXXIX, Q. 35, on page 502, states: "The Reformed (churches) . . not believing the ordinance to be necessary to salvation, have uniformly agreed that baptism is to be regarded as valid only when administered by a regularly ordained minister." Plymouth Brethren do not ordain their ministers. However our Synod (Minutes, 1940, p. 121) declared that the baptism of the Plymouth Brethren is to be regarded as valid in-as-much as it is administered in their Church only by those whom their Church recognizes as their ministers.

In view of the fact that in the Roman Catholic Church baptism may be administered by "Catholic, Protestant, Jew, or Pagan", it is difficult to see how baptism "in the name of the Father, Son, and Holy Spirit" by a Jew or pagan who does not believe in the Father, Son, and Holy Spirit, could properly be regarded as valid Christian baptism.

Therefore we recommend that, for the present, the Reformed Presbyterian Church of North America re-affirm its historic position, namely: That, for reasons indicated above, the baptism of the Roman Catholic Church be regarded as not valid.

Respectfully submitted,
Robert B. McCracken
G. M. Robb, chairman

(The committee concurs in the opinion that the minority report should be in the hands of Synod when the majority report is considered)

MINORITY REPORT OF COMMITTEE TO STUDY PAPER 16 (Synod 1967) ON RE-BAPTISM OF CATHOLICS

In reply to paper 16 (Synod, 1967) regarding the re-baptism of Catholics, this minority report recognizes the inconsistency of our present position because of the increasing apostacy of some Protestant denominations.

The only case of re-baptism in the Bible is concerning the converts of John the Baptist, who had not "even heard of the Holy Spirit." (Acts 19:2-5) Paul did re-baptize them; however, this would not justify the re-baptism of Catholics because they are baptized in the name of the Father, the Son and the Holy Ghost. ("This We Believe" -- Catechism No. 2, Revised Edition of the Baltimore Catechism).

Baptism is not to be repeated according to our "Directory

for Worship", Chapter 3, paragraph 3, pages 312-313.

Baptism does not become a means of grace because of "any virtue of the person administering it." (Directory for Worship, chapter 3, paragraph 1, page 312).

Our church standards states (Book of Church Government, Chapter 2, paragraph 5b, page 230): "The church accepts as valid the baptism which has been properly administered. . . ."

This should include the following:

1. That water be used as a Sacramental symbol.
2. That the Sacrament be performed in the name of the Father and of the Son and of the Holy Ghost.
3. Should be performed publicly.
4. That a true relationship with Christ exist on the part of the one baptized or, in the case of a child, at least one of his parents.
5. That the one baptized be willing to accept our baptismal vows, and in the case of a child at least one of his parents.

The following is recommended:

1. That the decision as to the validity of a baptism be left with the session of the congregation.
2. That to help the session make their decision, they review, with the candidate for church membership, the five essential elements of valid Christian baptism, as outlined above.
3. That we delete the last eight words of paragraph 5, Chapter 2, page 230, Book of Church Government, and add this sentence: "The session of the congregation will decide as to the validity of the baptism in each individual case."

J. Milford Hays

REPORT OF SPECIAL COMMITTEE TO CONSIDER PAPER 6 OF THE 1967 SYNOD

The background of the present committee's assignment will be found in the Minutes of Synod, 1967, pages 6 and 77; the Digest of Reports to the Synod of 1968, page 17; and the Minutes of Synod, 1968, pages 123, 124 and 165.

The Synod of 1968 referred four matters to this committee, as follows:

1. To determine whether the Church is Scriptural and consistent in admitting to the Lord's Supper members who at the time of their admission to membership may have frankly stated their dissent from some item of the Church's faith and practice, while excluding non-members who may agree heartily with vir-

tually the whole of the Church's faith and practice, but have not formally become members of the denomination.

2. To study the extent of corporate fellowship with other denominations in the area of sacraments.

3. To study the feasibility of granting to sessions broader powers of discretion in admitting to the sacraments individuals of evangelical belief and practice.

4. To answer the question. "Should the Covenant of Church Membership be identical with the requirements for admission to the Lord's Supper?"

With regard to Item 1 above, we are of the opinion that the situation described does as a matter of fact exist, that it constitutes a glaring inconsistency in the life of our denomination, and that it is unscriptural in that it violates the principle set forth in Exodus 12:49, "One law shall be to him that is homeborn, and unto the stranger that sojourneth among you." While this text has often been appealed to in support of close communion, as a matter of fact we are violating it when we exclude the non-member who because of conscientious scruples about one or more of our distinctive principles has not become a member of the denomination, while at the same time we admit to membership and the sacraments persons who have similar scruples about one or more of the distinctive principles, but promise not to oppose the position of the Church actively. This, we believe, is tantamount to placing the emphasis on formal membership rather than on confession of Scriptural truth.

Theoretically this inconsistency could be resolved in any of the following three ways:

(a) We could abandon the confessional concept of the Visible Church and adopt a non-confessional concept; that is, we could cease to require acceptance of the Church's standards for membership, and in place of this require only a profession of acceptance of Jesus Christ as Saviour and Lord. This would require the deletion or change, by overture, of Chapter XXII Section 4 of the Testimony, as well as changes in parallel places in the Book of Church Government and the Directory for Worship.

(b) We could cease the practice of admitting to membership persons who are not fully in accord with the whole of the Church's standards, faith and practice. This would mean limiting admission of members strictly to persons who can profess acceptance of the entire body of the Church's standards with no exceptions. This would require a change, by overture, of the last sentence of Section 3 of Chapter II of the Book of Church Govern-

ment (page 230).

(c) We could admit to occasional communion persons who appear before session and give satisfaction as to the faith and life to the same extent and degree as that required of applicants for membership, but who do not intend to become members of our denomination. This would require the removal or modification, by overture, of Error 8 in Chapter XXII of the Testimony.

It seems to us that in the present state of affairs the Church must either adopt one of the foregoing courses of action, or else continue indefinitely the present inconsistent practice in which members are admitted in spite of dissent from the Church's principles while non-members are excluded because of dissent from the Church's principles --- a dissent which may concern only one point but which prevents them, in conscience, from becoming members.

Believing the confessional concept of the Visible Church to be Scripturally sound, we hold that proposal (a) is unacceptable and not a valid option for our denomination. With regard to proposal (b), we feel that the rigid strictness proposed would be virtually impossible to attain in practice. Moreover we doubt that such inflexible rigidity of confessional requirements can be justified by the Scriptures. This leaves proposal (c) as a possible course for the Church to follow. We recommend this proposal with some hesitation, and urge that if it is adopted by the Church, careful safeguards be established against undue laxity and abuse. In particular, we believe that no person should ever be permitted to partake of the Lord's Supper in any of our congregations without having previously appeared before the session and given a satisfactory account of his faith and life. We do not believe that casual visitors, friends and relatives of members who happen to be worshipping with them on Communion Sabbath, should ever be admitted without having appeared before the session and given satisfaction concerning their motives, faith and life. If there is to be any relaxing of the strict close communion which we have practiced in the past, it should be motivated, we believe, by a zeal for the glory of God and a concern for the real spiritual benefit of the persons involved. We do not believe that avoidance of embarrassment or misunderstanding should be our motive.

With regard to Item 2, it is our conviction that corporate fellowship with other denominations in the area of the sacraments is not warranted in the present state of the Visible Church. We believe that cordial relations should be cultivated with other denominations of the Reformed family, especially through such

agencies as the Reformed Ecumenical Synod. Joint participation in the sacraments, however, should be the culmination of organic union when it is achieved, not a step toward achieving it.

With regard to Item 3, we feel that this matter is already covered by our discussion of Item 1 and the course of action there recommended.

In answer to the question asked in Item 4 ("Should the Covenant of Church Membership be identical with the requirements for admission to the Lord's Supper?") we believe that an affirmative answer is required in view of the confessional concept of the Visible Church to which we as a denomination are committed. Only in the event of the repeat of Chapter XXII Section 4 and Error 5 of the Testimony could this question be consistently answered in the negative.

We believe that the present committee, which has served for two years, has done its work and that it would be wise for Synod to place any future matters in this category in the hands of a new and different committee.

Recommendations

1. That Synod appoint a new committee to prepare a revision of Chapter XXII Error 8 of the Testimony, to report to the Synod of 1970.

2. That Synod re-affirm its adherence to the confessional concept of the Visible Church, as set forth in the Testimony, Chapter XXII Section 4.

3. That Synod declare that corporate fellowship in the sacraments with other denominations should properly be the outcome of organic union rather than a step toward achieving it.

4. That Synod declare that the matter of granting to sessions broader powers of discretion in admitting to the sacraments individuals of evangelical faith and practice is properly a matter contingent on the future outcome of Recommendation 1, and that therefore no action should be taken on it at the present time.

5. That Synod answer the question "Should the Covenant of Church Membership be identical with the requirements for admission to the Lord's Supper?" in the affirmative.

6. That the present committee be discharged.

Respectfully submitted,
J. Merrill Robb
Robert B. Tweed
D. Ray Wilcox
J. G. Vos, Chairman

Additional Statement by one Member of the Committee

"Associate Membership" for evangelical Christians residing for long periods in bounds of a congregation, is a term for such "adherents", who examined once would be permitted to commune.

D. Ray Wilcox

REPORT OF THE SPECIAL COMMITTEE TO STUDY PAPER #1 AND THE RESOLUTION OF M. W. DOUGHERTY SUBMITTED TO THE SYNOD OF 1968 (MAJORITY REPORT)

Synod assigned this Committee a two-fold task: first, to study Paper #1 submitted by G. S. Coleman to the Synod of 1968 arguing that legal evidence to date points to the Constitutional oath as being absolute in nature, and secondly, to study the resolution submitted to the same Synod by M. W. Dougherty to the effect that Item #2 of the majority report of the special Committee to Study in Depth the Scriptural Grounds for Political Dissent and Give Scriptural Basis, adopted by the Synod of 1967, be declared henceforth null and void.

The paper written by Dr. Coleman argues, in brief, that:

1. The Girouard Decision of 1946, while reversing the Macintosh Case of 1931 in its ruling "that an alien who refuses to bear arms will not be admitted to citizenship", made no ruling as to whether "a citizen is left free in conscience to decide whether a war declared by Congress is or is not just, and therefore may or may not be supported" (quotation from The Christian Century, May 8, 1946). For this reason, Dr. Coleman avers, "a part of the majority opinion in the Macintosh Case still stands, namely, that 'we are a nation with the duty to survive; a Nation whose Constitution contemplates war as well as peace; whose government must go forward upon the assumption, and safely proceed upon no other, that unqualified allegiance to the Nation and submission to the laws of the land, as well those made for war as those made for peace, are not inconsistent with the will of God'. . . The Macintosh majority opinion seems an interpretation of the oath by the Supreme Court really covering the Covenanter position, an interpretation not reversed by the Girouard opinion which only rules that the oath does not require the bearing of arms by conscientious objectors";

2. "...the Constitution does not even mention God or any moral standard. Are Covenanters ready to give unqualified allegiance when the Constitution does not limit the declaration,

'Congress shall have power' by any moral standard? That would be a morally blind oath."

3. instances cited in the majority committee report to the 1967 Synod (Minutes, p. 73) to the effect that, "there have been numerous cases where persons were permitted to take the oath while declaring their supreme allegiance to Christ, and their disapproval of the Constitution's failure to recognize the authority of Christ" are inadequate since "most of these cases were those of teachers; and the decisions, if taken to court at all, were decided by minor courts, not dealing much with cases on the national Constitution. Also, many persons would really be pleased to know that the teachers were decidedly Christian persons. Supreme allegiance to Christ in faith and worship is allowed";

4. two other cases give further evidence of the absolute nature of the Constitutional oath:

a. The Mitchell v. Pilgrim Holiness Church Corp., 1954, where it stated that "Constitutional guarantee of freedom of religion guarantees absolute right to believe in any religious doctrine but only limited right to act pursuant to that belief, and is not a guarantee of immunity for violation of law".

b. The Richter v. U. S. case which states that "Congress can call everyone to the colors, and immunity rises solely through congressional grace in pursuance of traditional, American policy of deference to conscientious objection, and there is no constitutional right to exemption because of conscientious objection or religious calling or conviction or activities". In line with the position of Dr. Coleman, Mr. Dougherty argues that:

1. the evidence presented by Synod's Committee of 1967 failed to provide "the evidence on which the committee based its dubious decision, and failed also to define the nature and amount of evidence required to 'establish the fact that the oath to support and defend the Constitution of the United States is a sinful oath'";

2. "Item 2 of said report seriously obscures the sinful nature of the Constitution as well as the obvious sin of our unmodified oath to support and defend such a Constitution";

3. the Constitutional oath is absolute in nature since no mental reservations are permitted the oath-taker, and since "this oath's character is determined by the context of that Constitution to which it binds the oath-taker rather than sundry decisions of courts of law";

4. Item 2 "by its negative, ambigious, and vague form (has established) a dangerous precedent which may well open the way to nullification of all the distinctive tenets of the Reformed Presbyterian Church of North America".

With respect to the question of the absolute (and therefore sinful) nature of the Constitutional oath, the majority on the Committee are not entirely of one mind, but they do concur in making the following observations:

1. While Messrs. Coleman and Dougherty interpret the evidence cited to imply the absoluteness and sinfulness of the oath, Synod, by its adoption of the 1960 report of the Committee on Political Dissent (Minutes, pp. 28-34), submitted by J. M. McMillan and W. C. McFarland, concluded from the evidence amassed in it that "we cannot escape the indications that if the (supreme) court were called upon to decide, it would rule that the Oath of Allegiance may be taken while reserving a supreme allegiance to God. For the church to continue to insist upon the absolute character of the oath, and to base a requirement of church membership on that interpretation, would seem to be unjustified".

2. Chapter 30 of the Declaration and Testimony as revised in 1963-4 rules that:

a. "It cannot be proper for the Christian to assume that an oath of allegiance implies sinful requirements, when the civil courts have explicitly contradicted such implication. Every oath must be understood in the sense intended by the authority requiring the oath" (Sec. 9).

b. "It is the duty of the Christian to ascertain whether any prescribed oath of allegiance to the civil authority involves acceptance of unchristian principles stated or implied in its constitution of government" (Sec. 6).

c. "It is within the corporate power of the Church, acting through its courts, to declare that facts or circumstances which may exist in a specific kind of situation render the taking of a civil oath sinful" (Sec. 5).

From these statements, it would appear to the majority of this Committee that it was within the province of the Synod of 1967 to declare, in interpreting Chapter 30, "that the evidence now available is not sufficient clearly to establish the fact that the oath to support and defend the Constitution of the United States is a sinful oath".

With respect to Mr. Dougherty's expressed concern that the

1967 action of Synod "established... a dangerous precedent which may well open the way to nullification of all the distinctive tenets of the Reformed Presbyterian Church of North America", it is the judgment of this Committee that there is reasonable cause for concern if it is true that a 'distinctive tenet' of our Church was nullified by a vote of Synod. As was stated previously, however, there is reason to believe that the action of Synod constituted merely an interpretation of the Church's basic and 'distinctive tenet' in the sphere of civil government and was not therefore a negation of the tenet itself. On the other hand, Mr. Dougherty's concern may be valid with respect to the action of 1960 if the re-interpretation of the oath at that time contradicted the substance of Chapter 30 as it then stood.

The question may be raised at this point as to the precise nature of our historic 'distinctive position (or principle)' with respect to the doctrine of Christ and civil government. If it is understood in the broad sense as the duty of Christians to separate from Christless or immoral governments, there is no necessary reason to suppose that our position has essentially been altered by the action of 1967 for this principle still remains the central theme of Chapter 30 - the application only has been altered. If therefore, a Synod majority was persuaded that, on the basis of the evidence then available, the Constitutional oath does not bind the Christian in absolute and sinful allegiance to a non-Christian Constitution and government, there has been no compromise of our fundamental 'distinctive tenet' of political dissent.

Conclusions:

1. If the members of Synod believe that the evidence cited by Dr. Coleman justifies a re-opening for debate the question of the absolute vs. the non-absolute nature of the Constitutional oath it should take steps toward implementing such debate. In the judgment of the Committee it would not seem wise to debate this issue until the final disposition of the Marshall Smith case.

2. Synod should remain alert to the fact that the "distinctive tenets" of our Church cannot be altered or nullified except by overture.

Respecfully submitted,
R. P. Joseph
G. M. Robb
C. S. Sterrett
R. B. Tweed

(MINORITY REPORT)

The undersigned member of the Committee to consider Paper Number One and the Resolution presented by M. W. Dougherty, would respectfully report:

It is my judgment that the Resolution presented by M. W. Dougherty is sound and correct.

Furthermore I feel that Paper Number One helps to support my judgment that the statements of the Resolution presented by M. W. Dougherty (and in particular, statement number three which reads: "Inasmuch as the above Item 2 of said report seriously obscures the sinful nature of the Constitution, as well as the obvious sin of our unmodified oath to support and defend such a Constitution") are valid.

And in particular, I feel that statement number five of the Resolution presented by M. W. Dougherty, is true, and is of grave importance to the Church in attesting the scriptural basis of its distinctive doctrines.

Therefore I recommend that the Resolution presented by M. W. Dougherty to the 1968 Synod, be adopted in its entirety.

Respectfully submitted,
R. A. Milliken

REPORT OF THE COMMITTEE TO STUDY THE SCRIPTURAL TEACHING ON ALCOHOL AND TOBACCO

During the past year your committee has held two meetings and correspondence has been carried on between the members. We report as follows:

We ask that you turn to report given by this committee last year, as found on pages 182-5 Minutes of Synod, 1968. We wish to add the following paragraph, at the end of Consideration IV:

We believe that we have here a guide to our approach today to personal and social problems upon which Scripture has not given a direct and decisive "Yes" or "NO", such as the use of alcoholic beverages, tobacco and drugs. The effects of their use in our society are such that, we believe, a separate testimony is necessary. Their harmful effects, either temporary or permanent, are not yet fully measurable, but that they do limit, corrupt, distort in measure the exercise of the image of God in man is clear. The responsibility of the individual Christian, to give as full expression as possible to the image of God in himself and to use his influence over others to the same end is clear. The responsibility of the church to labor corporately to the same end in

the life of her members and the whole body of Christ as one Maturing man in Christ is also clear. It would seem, then, that the Biblical approach is that if "it seem good to the Holy Spirit and to us" we covenant to refrain from the use of alcoholic beverages, tobacco, narcotic and psychadelic drugs for the glory of Christ, the prosperity of the church and the deliverance of all men from their bondage.

RECOMMENDATIONS

1. A. We recommend that we reaffirm Chapter 22, Section 6 of our Testimony, and that we submit the following proof texts to be sent down in overture: Prov. 23:31, 32; Eph. 5:18; Titus 2:12; I Peter 2:11-12; Prov. 20:1; Romans 14:1-15:6; I Cor. 6: 12-20; Acts 15:28, 29; Acts 16:4, 5; Gen. 4:9-11; Hab. 2:15-16; Exodus 20:13.

1. B. Alternate statement as a substitute for 1. A.

That Chapter 22:6 be revised as follows: The Christian Church is a corporate body, a covenant community marked not by an individualism but a loving concern for the brethren and a mutual help in holy living. The objectives of the behavior of her members are the glory of God, the welfare of the brethren, and the salvation of all men. The corporate fellowship of the church is to develop a discerning individual conscience sensitive to the glory of God, the principles of Scripture and the needs of the brethren. This appeal to the individual conscience comes by way of the Church. The corporate body may through her courts covenant to abstain from practices destructive to the individual in his capacity as the image bearer of God.

Proof Texts: I Peter 2:8, 9, 11, 12; I Cor. 12:12-27; Eph. 4:11-12; I Cor. 6:12-20; I Cor. 8:1-13; Rom. 14:1-5, 14; Acts 15:19, 20, 28, 29.

2. That we retain Section 8 in our Queries for Ordination of Officers, which requires that they shall be total abstainers from alcohol and tobacco.

3. That from the pulpit, and through the education programs of the church, our members be continually warned of the hazards of using alcohol, tobacco and drugs.

4. That Synod return Mr. Downie's paper, together with a report of this committee.

5. That expenses of this committee be paid from the Miscellaneous Fund.

6. That this committee be dismissed as having fulfilled its duties.

Respectfully submitted,

John O. Edgar
Joseph Caskey
E. Clark Copeland
W. W. Weir

Included with this report is a minority report, submitted by John H. White, who is also a member of the committee.

MINORITY REPORT OF COMMITTEE TO REVISE CHAPTER 22:6

The recent discussions in the committee and in Synod on the revision of Chapter 22, section six have never clarified whether the denomination's argument for the requirement of total abstinence from alcohol as a term of membership is based on a Scriptural condemnation of the use of alcohol as a beverage or a deductive argument from the general directives of Scripture and the corporate nature of the church (i. e. a mutual responsibility to encourage each in holiness). This question to this date remains unresolved.

The undersigned believes that the Scriptures do not condemn the use of alcohol. The Scripture, in terms of general directives, does give some basic guidelines in the use or non-use of any substance that can be harmful to the body. The Church is responsible to help the individual Christian make a wise decision in reference to these matters.

Consider the following points:

1. When the full message of Scripture is carefully examined, a case cannot be established for total abstinence. C. F. (a) Because the Bible in employing various synonyms for beverages in the original tongues makes no consistent distinction between them as to their content of alcohol or potential for intoxication. Note also page 184, 1968 MINUTES, "The Committee does concur with Mr. Downie that on the basis of the use of words for wine, we cannot establish a case for total abstinence." (b) Note the following passages: I Timothy 3:8, I Timothy 5:23, Numbers 28:7, Deut. 14:26, I Cor. 11:20-23, Mark 7:33-34.

2. On the basis of Romans 14, I Corinthians 8:1-13, 10:23-33, Col. 2:16-23 and the principles of the Westminster Confession, Chapter 1:16, 20:2, and the R. P. Testimony 22:4 in the formulation of creedal doctrine and subscription requirements, the Christian Church is strictly limited by Scripture. The authority of the Church is primarily ministerial and declarative. It follows therefore that the Church cannot go beyond Scripture and by means of science etc. declare something sinful and make

abstinence from it a standard for membership. Furthermore, the Church cannot plead the general directives of Scripture (that all be done to the glory of God. I Cor. 10:31, decently and in order I Cor. 14:40, to edification, and creating a stumbling block Romans 14:21) as a warrant for specific requirements that bind the conscience.

3. However, the Church is a corporate body of people. The objectives of all action within the body are: the glory of God, the welfare of the brother, and the salvation of all men. (I Cor. 6:12ff).

4. Life within the church is to result in the development of individual consciences sensitive to the principles of Scripture, the needs of the brethren, and the glory of God. The appeal to the individual comes by way of the body in such a way that elicits a loving response to covenant grace and not a legalistic observance of "imposed standards" Acts 15.

5. It is clear that Acts 15 teaches that the church has a corporate responsibility that involves a deference to ones brother, and an application of scriptural principles to contemporary problems. However, the council at Jerusalem involved an apostalic authority and a divine revelation, i.e. "it seemed good to us and to the Holy Spirit" (A decree of the Holy Spirit) that no ecclesiastical body can claim today.

6. It does seem that on basis of Acts 15, Romans 14, etc. that the church does have a responsibility and duty to give counsel and advice to her members as they attempt to apply the principles of the Word of God to particular more issues.

We therefore recommend:

1. That Chapter 22:6 be revised as follows: The Christian Church is a corporate body. She is a covenant community marked not by an individualism but a loving concern for the brethren and a mutual help in holy living. The behavior of her members is to glorify God, to help the brethren, and to preach salvation to all men. The fellowship of the church is to develop a discerning individual conscience sensitive to the glory of God, the principles of Scripture, and the needs of the brethren. This appeal to the conscience comes by way of the church. The church may give earnest counsel to its members on matters of Christian conduct, and apply the principles of the Word of God against prevalent forms of godlessness.

Proof Texts: I Peter 2:8-9, I Corinthians 12:12-27, Ephesians 4:11-12; I Corinthians 6:12-20, I Corinthians 8:1-13, Romans 14: 1-5, 14; Acts 15:19, 20, 28-29

Error #9 That the church is not responsible to give earnest counsel to its members concerning matters of conduct and prevalent forms of godlessness.

2. That the Church through its pulpit and other education programs, warn its members against the danger of the use of alcoholic beverages, tobacco, and all habit-forming drugs.

3. That we retain Section 8 in our queries for ordination of officers.

REPORT OF THE COMMITTEE TO STUDY RECOMMENDATIONS NO. 9 AND 10 OF THE REPORT OF THE COVENANTER CONFERENCE

In response to the action of Synod the Committee has prepared four study papers. They deal with the medical evidence and the Biblical arguments covering each of the two fields assigned; smoking and the use of drugs.

Respectfully submitted
Francis S. Buck, Chairman

A Study of Arguments to Encourage Abstinence From Tobacco

Part A: THE MEDICAL EVIDENCE

Somewhat monumental documentation of the role of cigarette smoking in disease has accumulated in recent years. In 1964 the Advisory Committee to the Surgeon General of the United States concluded in its report on smoking and health, "(1) Cigarette smoking is casually related to lung cancer in men; the magnitude of the effect of cigarette smoking far outweighs all other factors. The data for women, though less extensive, point in the same direction. (2) The risk of developing lung cancer increases with the duration of smoking and the number of cigarettes smoked per day and is diminished by discontinued smoking. (3) The risk of developing cancer of the lung for the combined group of pipe and cigar smokers is greater than in nonsmokers but much less than for cigarette smokers."

In 1964 the American Medical Association House of Delegates said in a policy statement that there is "a significant relationship between cigarette smoking and the incidence of lung cancer and certain other diseases, and cigarette smoking is a serious health hazard." In December 1968 they reaffirmed and strengthened this position.

In 1967 the Surgeon General published a second report based on more than 2,000 additional studies. Much of the additional knowledge of the effects of smoking on health came from four

large population studies.

In an eight and one half year followup of 293,658 persons holding U. S. Government life insurance policies, (the Dorn Study) the mortality ratios of current cigarette smokers compared with those who never smoked were 1.7 for death from all causes, 10.9 for lung cancer, 12.2 for emphysema without bronchitis, and 1.6 for coronary heart disease.

A report based on the study of 1,003,229 men and women between 35 and 84 among whom there were 43,221 deaths (Hammond) showed that death rates of both men and women were higher among subjects with a history of cigarette smoking than among those who never smoked regularly.

In the United Kingdom the mortality of nearly 41,000 men and women in the medical profession has been followed for 12 years. During the first 10 years of the study an association with smoking was found in differing degrees in men for seven causes of death - namely, cancer of lung, cancers of upper respiratory tract and digestive tract, chronic bronchitis, pulmonary tuberculosis, coronary disease without hypertension, peptic ulcer, and cirrhosis of liver and alcoholism. If the excess deaths in smokers underage 65 years from (a) cancer of lung, (b) chronic bronchitis and emphysema, (c) coronary thrombosis without hypertension be taken as attributable to their cigarette smoking, then the total mortality from all causes at ages 45 to 64 years is increased by approximately 50 percent.

In a study among 78,000 men and 14,000 women pensioners in Canada, "current cigarette smokers had a death rate for overall mortality 54 per cent higher than that of nonsmokers."

These studies strengthen the conclusions made in 1964. It is now apparent that cigarette smoking not only multiplies the chances of developing lung cancer but raises the incidence of cancer in other organs and greatly increases the death rate from chronic respiratory disease and heart disease.

This conclusion necessitates that Christians be reminded that the God who gave us our bodies requires accountability for their use. None of us has the right to contract or continue a habit that has been shown to lead to grave illness and premature death.

In addition, we are now confronted with a growing body of medical evidence tending to confirm that cigarette smoke harms not only the smoker but may also affect the health of non-smokers exposed to the smoking environment.

One study has shown that smokers have spirals of mucus in their sputum as seen in patients with chronic lung disease. Non-

smokers working near smokers and breathing their smoke also develop these mucus spirals.

The effect of exposure of children to tobacco smoke has been reported by a group of investigators at Wayne State University. Preliminary data indicate the rates of acute illness (mostly respiratory) among smokers' children were significantly higher than among non-smokers' children.

It is apparent that when a person smokes in the presence of others he infringes on their comfort and rights. It now seems probable that he may also be harming them.

Thus a Christian who smokes must not only be concerned about the stewardship of his own body but is also confronted with the effect of his action on others.

Sources: "The Health Consequences of Smoking"; Public Health Service Pub. No. 1696, Jan. 1968

"Medical Bulletin on Tobacco"; Vol VI, No. 4, Dec. 1968

Francis S. Buck, M. D., 240 Cherry Dr., Pasadena, Calif. 91105

Part B: BIBLICAL ARGUMENTS TO ENCOURAGE ABSTINENCE FROM TOBACCO

The basic relationship which the Bible has to the tobacco -- and other narcotics -- question, stems from the demands of the 6th commandment, "Thou shalt not kill." The positive side of the question comes under such Scriptural admonition as, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit which are God's. (I Cor. 6:19, 20)

The two-pronged question posed to our Committee regarding encouragement to abstinence from the use of tobacco, and the reasons for this being a requirement only for ordained men, requires us to consider the question, not only of scriptural admonition to nurture one's health, but also the question of how to -- or whether to -- introduce standards of compliance with this scriptural admonition into the stated qualifications for church office (involved also is the question of this as a standard of church membership, though this is not part of our assignment).

With regard to the former, that is, encouragement to abstinence from the use of tobacco, there can be no question, if one is persuaded that the use of tobacco is a health hazard. In that case a Christian should refrain from injuring the health of his body. He should abstain from its use. Admittedly, some few individuals appear to be unconvinced that the use of tobacco is

per se injurious to health. But where one is convinced, his duty is clear. He should abstain.

Particularly, then, for those who are not so persuaded -- though actually for the whole church membership -- there is posed to the Church, the question of whether abstinence from the use of tobacco may be considered a necessary qualification for holding office in the church -- which is now the case -- or for membership -- which is not now the case. That some standard of obvious excellence of character in officers beyond that required of all members, is in order, seems obvious from I Tim. 3:1-13 and Titus 1:5-9. It would seem to lie within the discretion of the courts of the Lord's house to determine practically how such requirements are to be implemented. If there are those who feel either personally aggrieved by the manner of determining qualifications, or by the qualifications themselves which have been posed, or that such qualifications are unscriptural in principle, he may move in the ordinary manner to effect a change. In that case it would devolve on the complainant to show, either that the requirements are unscripturally imposed, or that they are unwise.

(Though it may well constitute the real nub of what is controversial in the church's dealing with the use of tobacco, the Committee's assignment did not include study of the question of abstinence from the use of tobacco as a qualification for church membership, therefore, we pass over that question. This is a problem because of its similarity to the question of abstinence from the use of alcoholic beverages as a condition of membership.)

As for "Biblical arguments to be used to encourage abstinence from tobacco," it may well be that the Church has laid emphasis on the matter of the physical health of the user, to the neglect of an even more important consideration, namely, love of the brethren. This has almost been left out of consideration, both by advocates of abstinence and by advocates of freedom to use tobacco. These latter have made their plea almost exclusively on the basis of "Christian liberty."

Note carefully that what is here under discussion is not a requirement of abstinence, not a binding of the conscience, but "arguments to encourage abstinence." There are arguments to encourage abstinence at least as weighty as those with respect to the health of the user of tobacco. Reference is to due regard for those who have chosen not to inhale tobacco smoke into their lungs. It is a shame that even unbelievers can see, when Chris-

tians, under the pleas of "Christian liberty," disregard the liberty of their brethren. The health argument is beginning to be effective with many people, especially noticeable in gatherings of medical doctors. Where a few years ago, the air in a gathering of doctors was blue and heavy with smoke, a similar meeting today is apt to have a sign prominently displayed, "No Smoking;" or in medical meetings where smoking is permitted, the proportion of those smoking is remarkably reduced in number.

But the Christian requirement of love to the brethren (or neighbors) has not fared so well. A discussion of Christian liberty in a recently published excellent study of the book of Romans gives three questions by which one may test whether a particular act is permissible for him. 1. Does the Bible forbid it? 2. Would this cause me to be tempted to sin? 3. Would my doing this offend a weak brother so as to cause him to stumble? If one can answer each of these questions in the negative, so we are told, then this act is proper for that one. It seems that there must be a 4th question. "Am I acting in a considerate and loving way towards others?" Perhaps the authors would say that this is included in the first question above. If so, it means it is so theoretical that it is often ignored. "For none of us liveth to himself, and no man dieth to himself." (Romans 14:7) It is not a case of "offending a weak brother." It is a case of exercising personal liberty at the expense of the liberty of others. And whenever one person smokes in a crowd this almost certainly is the case.

This matter of regard for the rights or the liberty of the non-smoker is certainly an argument which should encourage abstinence. In the same vein is consideration of the rights of one's dependants to the continued life, health and productiveness of the provider. The matter of expense is another argument that should loom large in many families of limited income. The matter of bondage to appetite is another argument which should carry great weight with Christians. If these matters are all really included in the three questions cited above, they were totally ignored in the discussion.

A Christian should be distinguished, he should stand apart, by his love for others.

- - - - - - - - - - - -

Romans, an Interpretive Outline -- Steele and Thomas, Presbyterian and Reformed Publishing Co., Philadelphia, Pa. 1963, page 114

- - - - - - - - - - - -

Lester E. Kilpatrick, D. D., 1031 E. Glenrosa Ave., Phoenix, Arizona 85014

PROBLEMS OF DRUG ADDICTION

PART B: RELEVANCY OF OUR TESTIMONY TO THE PROBLEMS OF DRUG ADDICTION

In the Covenant of 1871 it states: "We, Ministers, Elders, Deacons, and members...do swear by the Great and Dreadful Name of the Lord our God...that...Aiming to live for the glory of God as our chief end...commending and encouraging temperance, charity and godliness."

"...We do solemnly promise to depart from all iniquity and to live soberly, righteously, and godly in this present world... We pledge ourselves to pray and labor...that whatever is contrary to godliness may be removed...

Finally, we covenant with God that "All sinister and selfish ends and motives we solemnly disavow, and protest that we have no aim but the glory of God and the present and everlasting welfare of immortal souls."(1)

It is an indisputable fact that every teenager should know that marijuana is against the law. As church members and adherents we are committed to obey the laws of our land, defend our country, and pay our taxes. Under federal statutes, mere possession of marijuana is a felony.

Recently, federal law was changed imposing stiff penalties for simply having LSD on your person, or for possessing pep pills, barbiturates or tanquilizers unless they had been personally prescribed for you. Laws governing illegal manufacture, sale and distribution of various mind influencing drugs also were made more severe.

"I've had to pick up the pieces of boys and girls in trouble from using drugs", says a psychiatrist at a well known university, "and it isn't pleasant."

"Marijuana is insidious because it creates a false sense of wellbeing due to impairment of critical judgment, says Dr. Abraham Wikler, University of Kentucky psychiatrist. Marijuana and LSD make it possible to avoid problems, to evade reality, he says, but "real life requires critical judgment."(2)

Morning glory seeds have caused psychotic reactions, delirium, and anxiety in some young persons. Peyote has been blamed for or associated with anxiety and other reactions.

To begin experimenting with marijuana or LSD is essentially

a selfish act. The person thinks that he has been missing something in life and that he is really going to do something for himself by beginning this selfish inclination toward dangerous drugs. Here is the general pattern of what happens to the individual who uses marijuana.

1. It fortifies the courage so that a person will commit a crime.

2. It causes general derangement and demoralization with chronic use.

3. It lowers inhibitions and brings out suppressed criminal tendencies.

4. It increases panic and confusion or anger in otherwise normal persons. (3)

This is not all. Intellectual impairment as well as disorientation may show itself in various ways, such as weakening of moral sense, habit of telling lies, prostitution, theft, pilfering, sex perversion, and other degrading practices. Sometimes indulgence may release subconscious impulses and lead to violent crimes. (4)

The American Medical Association adroitly summarized the position responsible citizens must take in this crisis. In its August 1968 publication, a common sense statement about the dangers of marijuana concluded: "Only an aroused and concerned public can create, mobilize, and implement resources to deal adequately with a problem of drug dependence in all its forms. The proper stimulus must come from citizens who are community leaders aware of those needs and from professionals who apply themselves to those needs.

"Frank and forceful public discussions, focusing on the futility and inherent dangers in experimenting with drugs such as marijuana and the consequences of any subsequent psychological dependence, can act as deterrants."

The challenge must be met by all law enforcement officers. The church is in no way exempt from this challenge. But even this is not enough! Parents are responsible for their covenant children. Very early in life children must be taught that their bodies are the temple of the Holy Spirit and as a Christian each is committed to do everything he can to maintain a healthful body for the service of God no matter what his calling may be.

No Christian can wilfully use marijuana, LSD, or some other mind expanding drug. And that means that no one is ever to experiment with it. The risk is too great. Taking a LSD trip would be little better, if any, than playing Russian Roulette. The Bible

says in Lev. 11:44 "For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy... This Scripture is repeated in the New Testament in I Peter 1:16 "Because it is written, Be ye holy, for I am holy." When God spoke this He could look down the centuries of time and know that His words would be still apropos for our generation. Nor can we ignore the Scripture in Romans 12:1 "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable, unto God, which is your reasonable service."

- - - - - - - - - - - -

(1) The Constitution of the Reformed Presbyterian Church of North America. pp. 219, 221, 224.
(2) Albuquerque Journal March 17, 1969.
(3) From FBI Law Enforcement Bulletin
(4) Ibid.

Verd V. Dunn, 3403 City St., Truth or Consequences, New Mexico 87901

PROBLEMS OF DRUG ADDICTION

PART A - THE MEDICAL EVIDENCE

The medical literature is replete with evidence and discussions of the dangers of drugs. Attention is mainly focused on the more severe problem of LSD, the subtle but destructive influence of Marijuana, as well as the old and well known problems of morphine and heroin, the strongest of all narcotics. But it should not be ignored that people of all ages looking for "Kicks" are abusing even the drugs found in most medicine closets throughout the land, (Medical World News 11-22-68). At the start therefore it might be concluded that all those of unstable personality or those who are dissatisfied with the "now" or reality of life and who look for "something" different as well as exciting, or satisfying will be subject to this problem of drug abuse.

To individually discuss the various aspects of at least the more recent and popular of drugs being abused, would be in order. It will be assumed that the dangers of narcotics to physical health is established. This includes most popularly codeine, demerol, morphine, and particularly heroin which is usually the end product of all drug abuse, prior to the grave, because of its greatest hallucinatory affect, and availability as a raw product.

LSD was discovered in 1938 by Swiss biochemist Dr. Albert

Hoffman as a derivative of ergot. He noted LSD's perception-altering qualities, after accidentally inhaling a minute quantity. This led to its controlled use in psychiatric research until recently, when Harvard professors Leary and Alpert began researching it in more loosely controlled student groups. Due to its ease of manufacture, ease of administration, and initial rehabilitative claims (by Leary) the news media quickly made it a much desired drug for wild uncontrolled use. Documentation of its initial wild perception changing qualities, which may recur latently without prior warning at some later date, has been now well established. Unfortunately this was because of its prolific and uncontrolled use among students, resulting in numerous otherwise unintential suicides as well as murders. Because of its lack of taste or other identifiable characteristics when mixed with or coated on other ingested materials, one readily sees the danger of even becoming an unwilling victim by ingesting food polluted by the unscrupulous. The New York Medical Society has termed LSD 25 the most dangerous of all illicitly available drugs, as quoted by the L. A. Police Department Report "LSD - QUESTIONS AND ANSWERS."

Marijuana - Defending a precise position in respect to this drug is more difficult due to the existing confusion concerning its ability to addict and/or destroy a person's mental well-being. The position of the Bureau of Narcotics, Washington, D. C. is well supported among medical circles, however. This position is that it produces neither addiction of the morphine type nor a "withdrawal syndrome" but definitely causes a psychological dependence. Also chronic users, when deprived, experience withdrawal symptoms of anxiety, restlessness, irritableness, and depression even to the point of suicide. Therefore it is felt to be habituating rather than addicting: the difference in definition is minimal from a psychiatric point of view, many feel. Henry L. Giordano, Assoc. Dir. of Bur. Nar. speaking in the November, 1968 issue of FBI Law Enforcement Bulletin says, "but actual experience leaves little room for doubt that a large majority of addicts first begin with marijuana." This view is strongly upheld by the local San Diego Federal Narcotics officials as I have personally talked with them in this city where in the last two years the problem of Marijuana users among High School and younger students is growing at a phenomenal rate as compared to previously known rates. The fact that this drug again distorts perceptions giving hallucinatory affects, and sometimes releases subconscious impulses which lead to violent crimes, is not ar-

gued by the user. Giordano also states that "research findings" have led to the conclusion that sufficient marijuana "can cause psychotic reaction in almost any individual!"

Definitive discussion on the dangers of abusing even the commonest of household drugs, whether by prescription or by over-the-counter purchase, cannot even be begun in a writing this short. Suffice it to mention the accidental deaths at "fruit salad" parties currently being popularized by the pill-head crowd for "kicks". It should also be noted that certain drugs known to contain no mentation producing properties have nevertheless been "abused" to create hallucinatory affects for those searching for this affect., i. e. Banana peel craze. It is interesting that Scripps Institute in San Diego, California is finding certain previously undiscovered deleterious effects of aspirin. In summary one is cautioned to be careful to use only those drugs which will definitely help heal, not hurt body or mental health. This is, of course, the reason why most drugs are on prescription basis to be used only when indicated.

Robert E. Gross, M. D., 2085 Valley View Blvd., El Cajon, Calif. 92021

REPORT OF THE COMMITTEE TO CONSIDER ITEM 11 IN THE REPORT OF THE COVENANTER CONFERENCE

Regarding: TERMS OF COMMUNION

Dear Fathers and Brethren:

Your committee would respectfully report that during the year we have held three meetings to consider our assignment "to review and revise, if necessary, the Terms of Communion." Along with this brief assignment there were additional questions to guide the committee. (See 1968 Minutes, page 165).

The committee felt early in its discussions that because of the questions being raised it would be advisable to revise the Terms of Communion. We further were of the opinion that the resulting document ought to replace both the present "Terms of Communion" and the "Covenant of Church Membership."

As we began our work, some directions became clear, such as the following:

1) a desire to reflect fully the position of the church in brief statements that would cover both intellectual and emotional responses to the Gospel;

2) a desire to avoid cliches that may tend to obscure the real meaning;

3) a desire to cooperate fully with the Irish church, who are likewise in the process of revising their Terms of Communion.

Accordingly, our committee drew up a working draft of proposed terms of communion, and these were then sent to the committee in Ireland to work over. Their committee has received them, and is discussing them, and we may well have more word by Synod. We believe it of sufficient importance to work together on this matter that we are presenting herewith a progress report, giving opportunity for both the Irish church and the American church to react to these suggested revisions.

The following are the proposed new "Terms of Communion".

1. Realizing that we can know God only as He has revealed Himself, we heartily believe the Scriptures of the Old and New Testaments to be the Word of God and the only infallible rule of faith and practice.

2. In dependence upon Divine grace, we believe in the one living and true God -- the Father, our Creator and Sustainer; the Holy Spirit, our guide and Comforter; and Jesus Christ, the Son, the only Redeemer of His people, to whom has been given pre-eminence in all things.

3. Confessing our guilt and helplessness as sinners against God, we hereby take Jesus Christ as our Saviour as He is offered to us in the Gospel; we own Him as the Lord in every area of life; we dedicate ourselves to His service.

4. According to our understanding of the Scriptures, we believe the system of doctrine, the presbyterian form of church government, and the manner of worship presented in the Constitution of the Reformed Presbyterian Church of North America are based on and in harmony with the Scriptures.

5. We believe that God deals with His creation by means of covenants; that all human institutions should recognize their dependence upon God and acknowledge Him as Lord; and that each individual should love God with his whole heart, soul, strength and mind, and his neighbor as himself. Desiring to respond to His love as shown in the covenant of grace, we hereby enter into covenant with God that, with the help of the Holy Spirit, we will live a life consistent with our profession.

6. Recognizing our responsibility to one another in the church, we promise to submit in the Lord to one another and to those appointed to rule over us in the government of the church.

(End of "Terms")

(Note: For use as queries, the pronoun "we", wherever it occurs, should be changed either to "you" or "do you?")

Respectfully submitted,
James D. Carson, Chairman
Roy M. Adams
Joseph M. Caskey
William H. Russell

The following papers with designated numbers were not acted on at this synod. Their disposition is recorded in the minutes and they are presented here for reference and study.

PAPER THREE

The Pittsburgh Presbytery at its meeting on May 24, 1969, adopted the attached report of a special committee on "Covenanting", and ordered it transferred to Synod as a paper, asking for the appointment of Committee to re-write the Testimony of the Church, taking into account the general and specific reasons for rewriting as are indicated in the paper. By "rewrite", we mean no change in the system of theology, but we do mean changes in length, content, emphasis, wording and format.

Kermit S. Edgar, Clerk of
Pittsburgh Presbytery

REPORT OF SPECIAL COMMITTEE ON PAPER NUMBER ONE (from the May, 1967 meeting of Presbytery)

May 24, 1969

Pittsburgh Presbytery received a paper in May, 1967, asking three questions dealing principally with the question of the obligatory nature of covenanting. The three questions are as follows:

"1. Is it proper to conclude from Old Testament examples of public covenanting (such as Ezra 10) that such covenanting is ordained of God (i.e. obligatory) in the New Testament administration of the covenant of grace?

"2. Is it proper to conclude from Scriptural covenants involving a redeemed nation (all citizens professing faith) that pluralistic nations ought to enter into covenant with God? (R. P. Testimony, Chapter 29, paragraph 4)

"3. Is it proper to mention public covenanting specifically in our terms of communion when other Biblical truths are not enumerated (such as trinity, election, nature of man, exclusive psalmody)?"

The committee appointed at that meeting has been working since, and last year, an additional member was named to the committee. We are herewith presenting our report.

During the study of the paper, we asked for and received willing cooperation of the following persons in making study of special passages of the Bible: Joseph Caskey, S. E. Boyle, J. G. Vos, Robert Henning, Herbert A. Hays, Norman Carson and very careful work done by Clark Copeland prior to his appointment to the committee. As a result of this total study, the committee arrived at the following conclusions:

1. The paper is justified in making the criticism that many of the present proof texts for covenanting do not support the statements that are made. Of the references given at the end of paragraph 4, Chapter 27 of the Testimony, there is genuine doubt as to whether some of them have reference to public or corporate covenanting at all; and if they do, whether they say anything with respect to the obligations of such covenants.

2. The study of the Scriptures beyond the references listed in Chapter 27 has led the committee to believe that the acts of covenanting described in Scripture are responses of God's people based upon God's redemptive plan which culminates in the finished work of Christ on Calvary. We believe that the evidence is sufficient to warrant the continuation of acts of covenanting by the Christian church today and by nations when properly constituted as Christian societies.

3. The committee is of the opinion that the practice of covenanting has been too far removed from the theology of covenanting. Therefore our present practice of covenanting gives the impression of something which is tacked on to the more basic doctrines of the Scriptures.

4. We have come to the conclusion that much confusion has arisen because in Chapter 27 of the Testimony a "vow" and "religious covenant" are spoken of as synonymous. We believe that while they have much in common that there is a valid distinction between them. A vow may be initiated by man, in which he may promise to do something which he is already obligated to do; for example, to love God; or a vow may be made to do something beyond God's minimal requirements as a token of thanksgiving; for example, when a man may vow to give three-tenths of his income to the treasury of the church instead of one-tenth. We are in error, however, when we think of covenanting as something that man does or makes. The act of covenanting is a submis-

sion to the requirements already set forth by God. A covenant can neither add to or diminish from God's requirements.

5. The interesting question was noted by the committee to the effect that the Westminster Confession of Faith (1643-48), written after covenanting was already an historic fact, does not make the same emphasis on covenanting. We do not suggest this as an argument against covenanting, but as a point to be considered in further study.

As a result of these conclusions we felt that we needed to go beyond simply answering the three questions submitted in the paper, and that we ought to deal with more basic issues. Therefore, the committee made some attempt to suggest specific changes in our present Testimony, both in the language used, and in the Scriptural support for the statements. It became increasingly clear, however, that covenanting, both in theology and in practice, touches at so many points that a "piecemeal" revision would likely only result in greater confusion of thought.

Going quite beyond the scope of the paper committed to us, we reached the drastic conclusion that it was time for a revision of the entire Testimony. In the hope of convincing the Presbytery of the wisdom of this decision, we suggest the following general reasons:

1. It is our opinion that the Testimony is intended to meet the challenges of the day (a contemporary document) in contrast to the Confession of Faith, which we believe provides the stability and constancy necessary as a statement of our doctrinal commitment. Except for three chapters recently revised, it is our opinion that much of the Testimony does not really speak to our contemporary society.

2. There are matters in the Testimony which overlap to quite a large degree the truths set forth in the Confession of Faith and we question whether it is necessary or advisable to repeat those matters of faith already dealt with in the more basic document. We are suggesting by this that the Testimony might well be shortened.

3. There are some, not to say many, issues in our contemporary society which were not issues at the time of the composition of the Testimony, but about which the church ought to speak with clear, unified voice. We refer to such communism, neo-orthodoxy theology as it relates to the Scriptures and the person of Christ especially, clarity on our concepts of Christian education, etc.

4. The Reformed Presbyterian Church of Ireland revised their Testimony in 1966. The convener of that committee was Dr. J. Renwick Wright. We believe that that Testimony would provide a good start for a re-writing of our Testimony. Since both denominations are desirious of greater unity, including doctrinal statements, a consideration of that Testimony would seem particularly appropriate. The first chapter of the Practical section of the Irish Testimony deals with covenanting.

5. We believe that the present structure of our Testimony is confusing, partly because of the language, but especially because of the errors listed at the end of each chapter. The casting of these in negative form has caused no little exercise in mental gymnastics, to say nothing of basic misunderstanding.

To the above general reasons in support of rewriting of the Testimony, we would offer these specific reasons, having to do with the subject of the paper:

6. We believe that covenanting, woven as it is throughout the sacred Book, ought to be woven through our Testimony to a greater degree than at present, and that it should be more directly connected to the whole redemptive work of Christ.

7. We believe that serious study needs to be given not only to the similarities of the "vow" and "religious covenant", but especially to the distinctions between them. We think this especially important to guard against the tendency to think of covenanting as something which is optional for the Christian individual, church, and nation.

8. We believe that such a rewriting could make clear what a covenant is, and testify to the appropriate times for covenanting. As a denomination, to a great extent, covenanting is thought of only in terms of special acts of covenanting, such as 1871 or 1954 (although only the Covenant of 1871 seems to carry weight, perhaps because it was overtured by the church and subsequently included in the list of subordinate standards). Covenanting may well include such times as church membership, the sacraments and ordination, when the subordinate standards are subscribed to as defining for us what we believe God's requirements of us are and wherein we give our willing consent and commitment to those statements. This is not to say that there are not legitimate special occasions for covenanting (we believe the Scriptures suggest both) but it is to say that we believe there ought to be a continuing, normal and somewhat regular covenanting in our practice as well as in our theology, and would emphasize

covenanting as an important element of worship.

RECOMMENDATIONS:

On the basis of our conclusions to the study and our reasons for asking that the Testimony be re-written, we offer the following recommendations:

1. That the paper presented to Pittsburgh Presbytery be returned to the writers of the paper, with the understanding that while we have not answered their questions as they were written, we have dealt with the subject of the paper.

2. That this report be presented to Synod as a paper, asking for the appointment of a committee to rewrite the Testimony of the church, taking into account the general and specific reasons for such rewriting as are indicated above. By "rewrite", we mean no change in the system of theology, but we do mean changes in length, content, emphasis, wording and format.

Respectfully submitted,
James D. Carson, Chairman
H. C. Anderson
E. Clark Copeland
Roy C. Fullerton
Charles R. McBurney
Willard G. McMillan

PAPER FIVE

I. Introduction

Since 1965 our country has fielded an army in South Vietnam at a cost, thus far, of well over one-hundred billion dollars and more than 30,000 American lives. Naturally, our government believes our fight just; indeed, over the years many justifications for the war have been offered: fulfill treaty responsibilities, stop Communism, prove aggression does not pay, and so on. But many other Americans, Democrat and Republican, black and white, Christian and non-Christian, have denounced our part in the war as immoral and unjust. Whose judgment is correct?

II. Position of the Covenanter Church Regarding War

The Reformed Presbyterian Church of North America holds the following about war:

> "... Christians... may lawfully now, under the New Testament, wage war, upon just and necessary occasion." (Confession of Faith, ch. 23, para. 2)

And the Church condemns the following error:

> "That it is not lawful for Christians to wage war in defense of liberty, religion or life." (Declaration and Testimony,

ch. 30, error 11)

III. Responses of Synod to Past Wars of the United States

We recognize the possibility of just wars, and obviously, the possibility of unjust wars. In accordance with this distinction between just and unjust wars, our Synod in past years has often felt it necessary, upon the occasion of war, to examine our country's participation in the war, to see whether our actions be justifiable or not. In 1917 our Synod concluded:

> "...the entrance of the United States into the great conflict was justifiable, war being 'thrust upon' this country by the might of the oppressor." (Minutes of Synod, 1917, p. 35)

In 1940 a Committee on European and Sino-Japanese War reported:

> Although "All the greater nations, including our own, have exalted political and economic nationalism above the Lord Jesus Christ," not "all nations are equally guilty."

The committee then made five charges against Japan, Germany and the Soviet Union and recommended

> "the extension to the Allies of all aid consistent with non-belligerency." (Minutes of Synod, 1940, pp. 38-39)

Our church approved of our nation's participation in World Wars I and II. But it has not approved all our wars. A 1927 report in the Minutes of Synod that our Church

> "refused to sanction the war with Mexico because it was a war in the interest of slavery." (p. 147)

At the time of the Mexican War, Synod announced:

> "We mourn over the following national sins. The nation... at the present moment maintains an unjust and bloody war against a neighboring republic, with the evident intention of enlarging the slaveholding power of the United States." (Minutes of Synod, 1847, pp. 390-91)

IV. Reasons for Evaluating the Vietnam War

According to the actions taken by our Synod, the United States has fought both just and unjust wars. In which category does the present War in Vietnam fall? Synod has a duty to examine our nation's actions in Vietnam and pass judgment on them. This duty falls upon Synod for at least three reasons.

First. The Church has a duty to witness against national sins. Note. We condemn the following error:

> "That the Christian citizen and the Christian church have no responsibility for witnessing against national sins." (Declaration and Testimony, ch. 30, error 6)

If our nation is now sinning in its war, our Church has a duty to testify against the nation.

Second. The Church has a duty to guide its members in regard to moral questions. If the war is unjust, then member Covenanters who participate in the war sin. Note the following recommendation printed in the 1927 Minutes of Synod:

> "It is the province of the church, whenever war arises, to pronounce a moral judgment upon the contending parties, to declare whether or not it is justifiable on the part of either, to condemn the party or parties that may be in the wrong, and to warn church members against upholding an immoral conflict." (Minutes of Synod, 1927, p. 147 emphasis added.)

Third. The Church has a corporate duty to support a just war and to refuse to support an unjust war. In 1929 Synod pledged:

> "as a Church we will withhold support from our government if ever it should resort to war in violation of its own treaty." (Minutes of Synod, 1929, p. 47, emphasis added)

V. Questions

1. Is the United States justified in fighting the present war in Vietnam?

2. Should a Covenanter man of draft age submit to being drafted?

3. Should a Covenanter man in the army go to South Vietnam if so ordered by his commanding officer?

4. Will the Church through its officers and courts aid a member who, convinced that supporting our country's actions in Vietnam would mean disobeying God in order to obey men, disobeys the Selective Service Act or a superior officer's command?*

- - - - - - - - - - - - -

*This last question has to do generally with what is known as selective conscientious objection. Synod has already promised to aid conscientious objectors to all war.

The undersigned respectfully requests the Synod to consider the following revision of Chapter VII of the Book of Church Government with a view to sending it down in overture to the sessions of the Church.

Harold B. Harrington

PAPER SIX

CHURCH GOVERNMENT CHAPTER VII

1. The election of a pastor by a congregation is accomplished

through the moderation of a call. The congregation, through the session, shall petition presbytery for permission to hold an election. The date for the proposed election shall be included in the petition to presbytery for permission. If presbytery grants the privilege, a minister shall be appointed to moderate the call. The session shall make all necessary arrangements for the meeting of the congregation for this purpose. At least ten days' notice of the meeting shall be given publicly to the congregation, including announcement at the worship services on the two preceding Sabbaths.

2. The presbytery or its commission shall nominate from among the ministers and licentiates in good standing in the Reformed Presbyterian Church a man to serve as pastor of the vacant congregation. The congregation is to be informed at once of the presbytery's nomination and his name is to be announced with the calling of a congregational meeting for the election of a pastor. (This section is new but takes the place of old section four which is deleted.)

3. The congregation having assembled at the time appointed, the moderator shall preach a sermon and constitute the session. If a quorum is present he shall inquire whether the congregation still desires to proceed; and if a majority of those present concur, he shall conduct the election. The session shall have a complete list, previously prepared, of all the members of the congregation in good standing and entitled to vote.

4. Two respectable persons, not members of the congregation, shall be appointed by the session to witness the moderation of the call and to act as tellers.

5. The election shall proceed by ballot. Each member shall rise, when his name is called, and deposit his ballot with the nearest teller, who shall call "Vote", and the clerk shall check the name of the voter on his roll. Members unable to attend the meeting may send their votes in writing, enclosed in sealed envelopes which bear their names and are addressed to the session. The only name in nomination is the one chosen by the presbytery. Each ballot shall be marked "yes" or "no" as the voter is in favor or opposed to the nomination of the presbytery. If the nominee received a majority of the votes cast, he shall be declared elected. In event of a tie, a second ballot shall be taken. Proxy votes are not to be counted on the second ballot. In the event that a tie remains between the "yesses" and the "nos" after two ballots, the attempt to elect a pastor at that time shall be terminated.

6. In the event that the congregation does not want to proceed with the election of a pastor; or if a tie vote cannot be broken on the second ballot; the congregation may petition presbytery for permission to hold a new election on a later date.

7. An opportunity shall be given to the congregation to make the call unanimous. If a large minority decline to concur in the call and cannot be persuaded to unanimity, the moderator may advise the congregation to abandon their purpose at that time. But if the people are entirely, or nearly, unanimous, or if the majority shall insist on their right to call a pastor, the moderator shall complete the form of a call. All members shall be given an opportunity to sign the call. Any member may request the clerk of session to attach his name, in which case the clerk of session shall append his own initials to the signature. Adherents of the congregation may be given an opportunity to sign the call in a separate list. The call may be left in the hands of the session for a time, that other members and adherents, not present at the meeting, may add their signatures. The call may not remain in the hands of the session beyond the Sabbath following the day of the election.

8. The call shall be accompanied by an agreement of the congregation to pay a definite amount of salary at specified intervals to the pastor-elect for his services. This agreement shall state whether or not a free parsonage will be furnished and shall also provide suitable vacation periods. All other benefits which might be considered compensation for services shall be specified. It shall be signed on behalf of the congregation by the board of deacons, or trustees, or their officers.

9. When all the proceedings connected with the call have been completed, the moderator shall adjourn the session with prayer, and dismiss the congregation with the benediction.

10. The moderator shall immediately notify the pastor-elect, informing him concerning all the facts that may be of assistance in reaching a decision. He shall certify on the call that it was made in accordance with the law and order of the church, and shall transmit it to presbytery, stating also the number of members present, the number of votes cast for the pastor-elect, and other necessary facts concerning the proceedings in the case.

11. Presbytery shall determine whether the call was made in accordance with the law and order of the church. Presbytery shall act upon the call within three days of its receipt. (The remainder of this section is the same as the present 10)

12. Presbytery or its commission may act upon a call either

while its members are gathered together in a suitable place or it may act while convened by the use of a telephone conference call.

13. Same as present 11 except for the final sentence which is changed to read: In any case, under ordinary circumstances, he shall signify his intention in the matter within fourteen days after receiving official notice of presbytery's action on the call. Presbytery's action shall be made known by written notice to the pastor-elect which shall have been sent to him by registered letter.

14. A call cannot be presented to a candidate by a presbytery other than the one to which he belongs. When the congregation and the candidate belong to different presbyteries, the presbytery of the congregation making the call shall transmit it to the other presbytery for presentation. Such transfer shall take place within three days, Sabbath and official holidays not counted. The presbytery receiving the transferred call shall act to present or not present the call within three days after receiving it, Sabbath and holidays not counted. If the call is accepted, the candidate shall be transferred to the presbytery of the congregation making the call. That presbytery shall then take the necessary steps for his settlement. If the call is rejected, it shall be returned to the presbytery from which it came.

15. If a congregation has been without a pastor for six months or more and has made no request for the moderation of a call, the presbytery may at its discretion set a date for the moderation of a call in that congregation.

PAPER EIGHT

A Paper to the Synod of 1969 from the Session of the Los Angeles Congregation

Dear Fathers and Brethren,

The questions raised in this paper arise as a result of our social culture where marriage is taken lightly, and where divorce and remarriage are often taken just as lightly. As a practical matter, the problems frequently arise in the case of a contemplated re-marriage.

Since the Constitution of the Church in its application of Scripture does not deal with certain aspects of divorce and remarriage, we request that a special committee be appointed by Synod to seek Scriptural answers to the following questions:

1. Does an apparent true repentance by the guilty party in a

previous unscriptural divorce ever permit this party to remarry with the sanction of the church?

2. Excepting for adultery and willful dissertion, can remarriage following divorce ever be sanctioned?

3. Can the Session receive as members a couple one or both of whom have been unscripturally divorced prior to their present marriage? Would it make any difference if they were professing Christians before this marriage?

4. If the Session has received those who were divorced unscripturally before they received Christ, would their remarriage be sanctioned by the Church? Would it make any difference if they were professing Christians previous to their divorce?

5. Do the proceedural steps outlined in the Constitution give sufficient authority for adjudication?

6. If a Session has difficulty being Scripturally objective in facing a situation involving divorce and/or remarriage after divorce, could they, without pressing charges, call for an opinion from the Ad interim Commission or another church court?

Bruce C. Stewart, Moderator
Samuel R. Marshall, Clerk

Special Paper Received by Synod's Committee on Interchurch Correspondence from the Former Associate Presbyterian Church and Included in the Conditions of Union Accepted by Both Synods at the Service of Consummation of Union on June 7, 1969

We agree to the standards of the Reformed Presbyterian Church of North America as the standards of the new church with this exception:

(1) Though in the interest of unity we will comply with the provision, first, in the matter of the total abstinence from alcoholic beverages as a term of membership, we must speak from our consciences that we consider this extra biblical, and the only Biblical standard to be temperance. We do believe in the practice of total abstinence as a Christian testimony and indicate our wholehearted support of total abstinence.

(2) We look with some question at the provision of the non use of tobacco as a restriction for ordained officers. We feel that it is dangerous for the church to begin to specify certain issues apart from the Biblical injunction concerning the character of these men. Why is smoking of so much greater importance than gluttony or gossiping and other equal sins as to be singled out for special pronouncement?

ROSTER OF FOREIGN MISSIONARIES

Missionaries in Cyprus

The American Academy, Larnaca
Mr. Richard Ayres
Mr. Daniel Copeland
Mr. Thomas Edgar
Rev. and Mrs. Thomas Hutcheson
Mr. Ronald Stegall
Mr. William Sterrett

The American Academy for Girls, Nicosia
Miss Kathryn Elliott
Miss Ruth Reade
Mr. and Mrs. Kenneth Sanderson

Missionaries in Japan

Miss Oreta Everett, 209-6 Tanabe, Motoyama Cho, Higashi Nada Ku, Kobe Shi, Japan
Miss Eleanor Faris, P. O. Box 10, Tarumi, Kobe, Japan
Miss Orlena Lynn, 12-4 Chome Oote Cho, Sama Ku, Kobe, Japan
Furlough, October, 1969 - April, 1970
Rev. James Pennington, 225 Yamada Aza Tanabe, Motoyama Cho, Higashinada Ku, Kobe Shi, Japan
Rev. and Mrs. Gene Spear, Furlough - July 1, 1969 - July 1, 1970
Miss Everett, 209-5 Tanabe, Motoyama Cho, Higashi Nada Ku, Kobe, Japan

Missionaries on Retirement

Miss Mary Adams, c/o Warnock Patton, Sterling, Kansas
Mr. and Mrs. Chester Hutcheson, 325 E. Loula St., Olathe, Kansas
Mrs. Julius Kempf, Christ's Home, Warminster, Bucks County, Pennsylvania
Miss Rose Huston, Winchester, Kansas 66097
Miss Lillian McCracken, 2344 Perrysville Ave., Pittsburgh, Pennsylvania 15214
Miss Blanche McCrae, 112 West Adams, Sterling, Kansas 67579
Miss Elizabeth McElroy, 2344 Perrysville Ave., Pittsburgh, Pennsylvania 15214
Dr. and Mrs. W. W. Weir, 109 Monitor Avenue, Pittsburgh, Pennsylvania 15202

DIRECTORY OF THE REFORMED PRESBYTERIAN CHURCH OF NORTH AMERICA

INSTITUTIONS

Geneva College
Beaver Falls, Pa. 15010. Phone 412-846-5100
President: Edwin C. Clarke, Ph. D.

Reformed Presbyterian Home For The Aged
2344 Perrysville Ave., Pittsburgh, Pa. 15214. Phone 412-321-4139

Reformed Presbyterian Theological Seminary
7418 Penn Ave., Pittsburgh, Pa. 15208. Phone 412-731-8690
President: Rev. S. Bruce Willson, D. D.

OFFICES

Synod's Board of Trustees
512 Empire Building, 537 Liberty Ave., Pittsburgh, Pa. 15222
Phone 412-281-5658. Secretary-Treasurer: Louis B. Hutmire

Publication Office for the Covenanter Witness
125 N. Fourth St., Sterling, Kansas 67579. Phone 316-BR 8-3472 Rev. M. W. Dougherty, D. D., Editor

Christian Amendment Movement
804 Penn Ave., Pittsburgh, Pa. 15221. Phone 412-371-9498
Executive Secretary: Rev. S. E. Boyle, D. D.
Office Director: Miss Mildred G. Boyd

Christian Education Office
738 Rebecca Ave., Pittsburgh, Pa. 15221. Phone 412-242-1343. Director: Rev. Kenneth G. Smith

National Reform Association
109 Monitor Ave., Pittsburgh, Pa. 15202. Phone 412-766-5259. Administrative Secretary: W. W. Weir, Ed.D., LL.D.

OFFICERS OF SYNOD

Moderator: Rev. S. Bruce Willson, D. D., 2037 McNary Blvd., Pittsburgh, Penna. 15221. Phone 412-371-9885

Clerk: Rev. Bruce C. Stewart, 5139 Argus Drive, Los Angeles, California 90041. Phone 213-255-1230

Assistant Clerk: Rev. Donald Weilersbacher, 3832 Loma Alta Dr., San Diego, Calif. 92115. Phone 714-582-0867

TREASURERS OF SYNOD

Synod's Treasurer: Louis B. Hutmire, Empire Building, 537 Liberty Ave., Pittsburgh, Pa. 15222

Women's Synodical Missionary Society: Mrs. Willard Hemphill, 412 30th St., Beaver Falls, Pa. 15010
Reformed Presbyterian Home: Mrs. D. E. McCracken, 119 Lilac Ave., Pittsburgh, Pa. 15229

BOARDS OF SYNOD

BOARD OF CHRISTIAN EDUCATION

MEMBERS	Terms Expire
Rev. D. Howard Elliott, D. D., Rev. M. L. McFarland, Rev. W. G. McMillan, Rev. Robert Milliken, Rev. B. C. Stewart	1970
J. D. Birdsall, Rev. D. W. Felker, Ph. D., Mrs. June McElroy, Rev. David Patterson, Samuel Wilkey	1971
Rev. E. C. Copeland, D. D., W. A. McElroy, Joseph McFarland, Ed.D., Rev. John H. Tweed, G. I. Williamson	1972

Rev. Kenneth Smith, Director of Christian Education, 738 Rebacca Ave., Pittsburgh, Pa. 15221

BOARD OF CHURCH ERECTION

MEMBERS	Terms Expire
Dale Curry, Rev. David Patterson	1970
Harold Faris, Rev. T. R. Hutcheson, Clyde A. Redpath, Merlin Wing	1971
Vincent L. Rocereto, Rev. John H. Tweed, Clarence Wilson, D. D. S.	1972

Secretary, Clyde A. Redpath, 6901 78th St., Overland Park, Kansas

BOARD OF CORPORATORS OF GENEVA COLLEGE

MEMBERS CHOSEN BY SYNOD	Terms Expire
John Russell	1970
Rev. E. Clark Copeland	1971
Herman Horner	1972
MEMBERS CHOSEN BY THE CORPORATORS	
Rev. C. E. Caskey, D. D., Rev. Roy Blackwood, Ph.D., Rev. H. A. Hays, D. D., Rev. John H. White	1970
Rev. James D. Carson, Joseph Lamont, Rev. K. G. Smith, John Wilson	1971
W. J. C. George, J. Russell Lathom, Robert McFarland, John S. Riley	1972
MEMBERS CHOSEN BY PRESBYTERIES	
Rev. J. Paul McCracken, New York	

Rev. J. Paul Wilson, St. Lawrence 1970
Rev. G. M. Robb, D. D., Iowa
Robert Templeton, Ohio-Illinois 1971
Rev. Raymond P. Joseph, Midwest
Rev. M. W. Martin, Pittsburgh
Rev. Bruce C. Stewart, Pacific Coast 1972
Chairman: Rev. James D. Carson, 123 Sycamore Drive, Pittsburgh, Pa. 15237

BOARD OF EVANGELISM

MEMBERS	Terms Expire
Rev. Keith Copeland, Rev. Robert McMillan, Rev. Waldo Mitchel, D. D., Elwood Woods	1970
Rev. Roy Blackwood, Ph. D., Max Mann, Robert McFarland, Dean R. Smith	1971
Rev. J. Paul McCracken, Thomas Joseph, Rev. Marion L. McFarland, Rev. Ronald Nickerson	1972

President: Rev. Keith Copeland

BOARD OF FOREIGN MISSIONS

MEMBERS	Terms Expire
Miss Sarah Archer, Edwin H. McBurney, Rev. J. Paul McCracken, George Jackson, Rev. J. Paul Wilson	1970
Rev. E. C. Copeland, D. D., Rev. John McMillan, William K. Metcalfe, Sc.D., W. W. Weir, Ed.D., LLD., Louis B. Hutmire, Miss Elizabeth Henderson	1971
Rev. E. R. Hemphill, Rev. R. A. Henning, Mrs. C. F. Millican, Rev. R. W. Nickerson, William Ramsey	1972

Corresponding Secretary, Rev. R. A. Henning, 502 Second Ave., Eastvale, Beaver Falls, Pa. 15010

BOARD OF HOME MISSIONS AND CHURCH EXTENSION

MEMBERS	Terms Expire
Rev. Joseph Caskey, Chester R. Fox, Rev. R. C. Fullerton, D.D., LLD., Rev. M. W. Martin, Mrs. Charles McKissock, Rev. J. R. Wright	1970
Rev. J. O. Edgar, D. D., Rev. K. S. Edgar, D. D., Louis Hutmire, Rev. Glenn McFarland, John S. McIsaac, Ph. D., Mrs. Willard Harsh	1971
Lee Bittner II, John Montini, Mrs. William Lathom, Rev. Robert B. McCracken, Harry Wilson, Edward Robson	1972

BOARD OF PENSIONS

MEMBERS	Terms Expire
Hoyt Cummings, Rev. John O. Edgar, D. D.	1970
J. Ralph Wilson, Fred Cretors	1971

G. M. Robb, D.D., R. Dill, D.V.M., Robert Morrow	1972
Robert Baird, T. E. Cummings, Rev. S. Ray Blair	1973
Secretary: J. Ralph Wilson, Morning Sun, Iowa	

BOARD OF PUBLICATION

MEMBERS	Terms Expire
Rev. R. W. Caskey, D.D., Rev. Kenneth McBurney, Rev. M. L. McFarland, Rev. J. H. Tweed	1970
Wilbur Copeland, Rev. T. R. Hutcheson, A. D. Robb, R. Paul Wright, M. D.	1971
Rev. D. H. Elliott, D.D., Rev. Paul E. Faris, Donald Fee, Rev. Paul Hindman	1972

BOARD OF SUPERINTENDENTS OF THE THEOLOGICAL SEMINARY

MEMBERS	Terms Expire
Rev. R. A. Henning, J. D. Russell, Ph. D.	1970
W. W. Weir, Ed.D., Rev. D. R. Wilcox, D. D.	1971
Rev. K. S. Edgar, D. D., Robert K. McConoughy	1972
Rev. C. C. Brown, D. D., L. H. D., Edwin C. Clarke, Ph. D.	1973
Rev. J. D. Carson, Rev. J. O. Edgar, D. D.	1974
Rev. Norman M. Carson, Ph. D., Rev. W. G. McMillan	1975

BOARD OF TRUSTEES OF GENEVA COLLEGE

MEMBERS REPRESENTING THE R. P. CHURCH	Terms Expire
Rev. Roy Blackwood, Ph.D., J. L. Coon, DDS., Rev. K. S. Edgar, D.D., Ethel Lytle, D. R. Park, LH. D., J. Merrill Robb, Rev. S. Bruce Willson, D.D.	1970
E. Ray Campbell, Rev. D. H. Elliott, D.D., Robert H. Greenlee, Mrs. Willard E. Hemphill, William O. Martin, M. D., Rev. Kenneth Smith, Rev. Donald Felker, Ph. D.	1971
William K. Metcalfe, ScD., Mrs. Robert Park, William Ramsey, Rev. John H. White, Elwood Woods, Rev. J. Renwick Wright	1972
MEMBERS REPRESENTING THE ALUMNI ASSOCIATION	
Mrs. Arthur C. Hoestine, Mr. Sidney L. Lockley	1970
Paul C. Cross, Ph.D., Judge John N. Sawyer	1971
Walter Helsing, M. D.	1972
MEMBERS REPRESENTING THE BUSINESSMEN OF BEAVER VALLEY	
Robert Barensfeld, Eugene F. Jannuzi	1970
D. W. Kelso, Atty., Ralph E. Smith	1971
J. Douglas Brooks	1972

Chairman, J. Merrill Robb, 3001 Fourth Ave., Beaver Falls, Pa. 15010

BOARD OF TRUSTEES OF SYNOD MEMBERS	Terms Expire
Chester R. Fox, John M. Mitchell, James S. Pierce	1970
David R. Armstrong, Stewart M. Lee, Ph.D., H. E. McKelvy	1971
Robert K. McConaughy, Donald Mullinix, Ralph S. Wilson	1972

Secretary-Treasurer, Louis B. Hutmire, Empire Building, 537 Liberty Ave., Pittsburgh, Pa. 15222

PERMANENT COMMITTEES OF SYNOD

INTERCHURCH CORRESPONDENCE AND STUDY MEMBERS	Terms Expire
Rev. C. E. Caskey, D. D.	1970
Wendell McBurney, Ph. D., Rev. S. B. Willson, D.D., Rev. Bruce C. Stewart	1971
Rev. John M. McMillan	1972

STEWARDSHIP COMMITTEE MEMBERS	Terms Expire
Rev. Kenneth McBurney, Chairman, Rev. Howard Elliott, D. D., Robert McCrory, Darrell Parnell	12/31/ 1969
Rev. Jerrold Milroy, Chm., Russell Comingore, Rev. Keith Copeland, Rev. Raymond Joseph, Paul Kennedy	12/31/ 1970

TEMPERANCE COMMITTEE MEMBERS	Terms Expire
Stewart M. Lee, Ph. D., Rev. J. E. McElroy, Mrs. R. H. McKelvey	1970
J. L. Coon, DDS, R. E. Smith, M. D.	1971
Rev. A. W. Smith, Sr., D. D., R. Paul Wright, M.D.	1972

WITNESS COMMITTEE MEMBERS	Terms Expire
Rev. David M. Carson, Ph.D., Rev. Robert Milliken, Rev. John H. White	1970
Rev. Norman M. Carson, Ph.D., Charles McBurney, John Schaefer	1971
R. M. Adams, Ph.D., Rev. Joseph M. Caskey, William Russell, Ph.D.	1972

COORDINATING COMMITTEE OFFICERS 1970

Chairman: Rev. Robert Tweed, Ph. D.

Clerk: Rev. J. Paul Wilson
Assistant Clerk: Rev. David Armstrong

TRAVELING FUND AND ABSENCES COMMITTEE	Terms Expire
MEMBERS	
Rev. Marion McFarland	1970
Rev. Glenn McFarland	1971

CHRISTIAN AMENDMENT MOVEMENT EXECUTIVE COMMITTEE	Terms Expire
MEMBERS	
Dr. J. B. Willson, Dr. David M. Carson, Rev. Frank C. Ramsey, Rev. Melville W. Martin, Attorney Lewis Neilson	1969
Dr. R. C. Fullerton, Mr. C. R. Fox, Dr. W. W. Weir, Dr. Alvin W. Smith, Sr., Rev. W. H. Venable, Jr.	1970
Rev. Willard McMillan, Dr. S. Bruce Willson, Rev. Glenn McFarland, Rev. Robert Milliken, Rev. A. Reuben Hartwick	1972

President: Dr. S. Bruce Willson, 2037 McNary Blvd., Pittsburgh, Pa. 15221

FORM OF BEQUEST

"I do bequeath to the Trustees of the Synod of the Reformed Presbyterian Church of North America the following:

_____

_____

If one wishes he may specify where he desires the bequest to go. In making out a will it is advisable to get legal advice.

ROSTER OF IOWA PRESBYTERY

Moderator	Robert B. McCracken
Clerk	G. M. Robb
Treasurer	Raymond P. Joseph
Young People's Secretary	Robert B. McCracken

Lake Reno Glenwood, Minnesota 56334 (Rural)
Clerk of Session: Leo Brock, R. F. D., Westport, Minn. 56388 Phone (612) Villard 554-2675
Treasurer: Miss Willa Hogan, 406 E. Minnesota, Glenwood, Minn. 56334
S. S. Supt.: Mrs. Gwenith Elsey, 262 S. W. First Ave., Glenwood, Minn. 56334

Marion South 15th and Grand Ave., Marion, Iowa 52302 Church Phone (319) 377-2146
Pastor: Rev. Robert B. McCracken, 1145 "A" Ave., Marion, Iowa 52302 Installed 1965 Phone (319) 377-0197
Clerk of Session: Raymond P. Joseph, Hopkinton, Iowa 52237
Treasurer: T. Lyle Joseph, Hopkinton, Iowa 52237
S. S. Supt.: Clayton Neagle, 890 S. 15th St., Marion, Iowa 52302

Morning Sun Morning Sun, Iowa 52640
Clerk of Session: J. Ralph Wilson, R. R. #2, Morning Sun, Iowa 52640 Phone (319) 868-7868
Treasurer: E. H. Hensleigh, R. R. #1, Morning Sun, Iowa 52640
S. S. Supt.: Mrs. J. Ralph Wilson, R. R. #2, Morning Sun, Iowa 52640

Sharon Morning Sun, Iowa 52640 (Rural) Church Phone (319) Mediapolis 394-3382
Pastor: Rev. G. M. Robb, D. D., R. R. #2, Morning Sun, Iowa 52640 Installed 1965 Phone (319) 868-7719
Clerk of Session: T. E. Cummings, R. R. #2, Morning Sun, Iowa 52640
Treasurer: J. Calvin McClurkin, R. R. #1, Morning Sun, Iowa 52640
S. S. Supt.: J. Milford Hays, R. R. #2, Morning Sun, Iowa 52640

Washington 500 So. Avenue D, Washington, Iowa 52353
Pastor: Rev. S. Ray Blair, 705 So. Avenue B, Washington, Iowa 52353 Installed 1957 Phone (319) 653-3855
Clerk of Session: Ralph S. Wilson, R. R. #2, Columbus Junction, Iowa 52738
Treasurer: Mrs. Raymond M. Wilson, Columbus Junction, Iowa 52738
S. S. Supt.: Mrs. Ralph Howell, R. R. #1, Columbus Junction, Iowa 52738

ROSTER OF MIDWEST PRESBYTERY

Moderator	M. L. McFarland
Clerk	Kenneth A. McBurney
Assistant Clerk	Verd V. Dunn
Treasurer	Robert H. McFarland
Moderator - Ad Interim Commission	Paul E. Faris

Cache Creek Apache, Oklahoma 73006
Stated Supply: Philip W. Martin, Cache Creek Mission, Apache, Oklahoma 73006. Phone 405-588-2708

Clerk of Session: Gene Vail, Apache, Oklahoma 73006
Treasurer: Mrs. Philip W. Martin, Cache Creek Mission, Apache, Oklahoma 73006
S. S. Supt.: Frank Sapcut, Route #2, Apache, Oklahoma 73006

Clarinda Clarinda, Iowa 51632
Correspondent: Mrs. Howard Caskey, R. R. 4, Clarinda, Iowa 51632
Clerk of Session: Leslie McCalla, 823 South 18th St., Clarinda, Iowa 51632
Treasurer: Mrs. Rudolph Falk, R. R. 4, Clarinda, Iowa 51632
S. S. Supt.: Mrs. Donald Whitehill, Star Route, Clarinda, Iowa 51632

Denison Denison, Kansas 66419
Pastor: Kenneth A. McBurney, Box 76, Denison, Kansas 66419 Phone 913-935-2435 Installed 1965
Clerk of Session, Merlin Wing, Route 1, Mayetta, Kansas 66509
Treasurer: Stewart Robb, Route 1, Mayetta, Kansas 66509
S. S. Supt.: Harold McCrory, Route 2, Holton, Kansas 66436

Denver 501 S. Pearl St., Denver, Colorado 80209
Pastor: J. E. McElroy, 330 S. Corona St., Denver, Colorado 80209, Phone 303-777-7248 Installed 1959
Clerk of Session:
Treasurer: Alex G. Carson, 1365 Corona St., Denver, Colorado 80218
S. S. Supt.: Alex G. Carson, 1365 Corona St., Denver, Colorado 80218

Eskridge Eskridge, Kansas 66423
Correspondent: James W. McKnight, R. R. 1, Eskridge, Kansas 66423 Phone 913-449-2253
Clerk of Session: James W. McKnight, R. R. 1, Eskridge, Kansas 66423
Treasurer: Waldo Stevenson, Eskridge, Kansas 66423

Greeley 10th Ave. & 15th St., Greeley, Colorado 80631
Pastor: E. Raymond Hemphill, 1505 Tenth Ave., Greeley, Colorado 80631. Phone 303-352-1912 Installed 1968
Clerk of Session: Edwin R. Keys, Rt. 1, Box 196, Greeley, Colorado 80631
Treasurer: Neeland B. Siebring, R. R. 1, Box 70, Kersey, Colorado 80644
S. S. Supt.: Herbert C. Gilchrist, R. R. 1, Box 17, LaSalle, Colorado 80645

Hebron Idana, Kansas 67453

Pastor: Luther B. McFarland, Box 40, Idana, Kansas 67453 Phone ME2-3027. Installed 1966
Clerk of Session: Byron McMahan, Rt. 1, Clay Center, Kansas 67432
Treasurer: Wilson McMahan, 1733 Berglund, Clay Center, Kansas 67432
S. S. Supt.: Rodney Goodin, 1226 Clark St., Clay Center, Kansas 67432

Hot Springs 316 Myrtle Ave., Truth or Consequences, N. M. 87901
Pastor: Verd V. Dunn, 3403 City Street, Truth or Consequences, N. M. 87901. Phone 505-894-3905 Installed 1965
Clerk of Session: A. H. Cunningham, 318 Myrtle Ave., Truth or Consequences, N. M. 87901
Treasurer: Mrs. A. H. Cunningham, 318 Myrtle Ave., Truth or Consequences, N. M. 87901
S. S. Supt.: Verd V. Dunn, 3403 City Street, Truth or Consequences, N. M. 87901

Kansas City 4400 Wyoming St., Kansas City, Mo. 64111 Phone 816-561-9483
Pastor: John H. Tweed, 4418 55th St., Shawnee Mission, Kansas 66205. Phone 913-432-6431 Installed 1965
Clerk of Session: Dr. R. Paul Wright, 4902 Belinder Ave., Shawnee Mission, Kansas 66205
Treasurer: Donald Weimer, 2421 W. 49th Terrace, Shawnee Mission, Kansas 66205
S. S. Supt.: Mrs. Wilbur More, 6913 W. 77th St., Overland Park, Kansas 66204

Minneola Cor. Locust and Maple Sts., Minneola, Ks. 67865
Pastor: Paul J. Hindman, 331 So. Main St., Minneola, Kansas 67865 Phone 316-885-4403
Clerk of Session: Reed Hindman, R. 1, Minneola, Ks. 67865
Treasurer: Cloyce J. Beard, Minneola, Kansas 67865
S. S. Supt.: Archie C. McKissick, Minneola, Kansas 67865

Olathe 500 E. Loula Street, Olathe, Kansas 66061
Pastor: Cloyd E. Caskey, 711 S. Mahaffie St., Olathe, Kansas 66061. Phone 913-764-3047. Installed 1967
Clerk of Session: Chester T. Hutcheson, 325 E. Loula St., Olathe, Kansas 66061
Treasurer: Mrs. Mary Tippin, 550 E. Loula St., Olathe, Kansas 66061
S. S. Supt.: Norman Milligan, Trailer Park, W. Sante Fe, Olathe, Kansas 66061

Park City 6300 Tarrytown, Wichita, Kansas 67219
Pastor: G. I. Williamson, 6321 Ulysses, Wichita, Kansas 67219 Phone SH4-1305. Installed 1969
Clerk of Session: Sam Wilkey, 1936 Mentor, Wichita, Kansas 67213
Treasurer: John Leland, 5240 Valentine, Wichita, Kansas 67213
S. S. Supt.: Sam Wilkey, 1936 Mentor, Wichita, Kansas 67213

Quinter 8th and Gove Streets, Quinter, Kansas 67752
Pastor: Robert H. McFarland, 711 Gove St., Quinter, Kansas 67752. Phone 913-754-3406. Installed 1966
Clerk of Session: Waldo McBurney, Quinter, Kansas 67752
Treasurer: Dr. Max E. Mann, Quinter, Kansas 67752
S. S. Supt.: James C. Mann, Quinter, Kansas 67752

Superior-Beulah 5th and Bloom Strs., Superior, Neb. 68978
Pastor: R. W. Caskey, 456 Dakota Street, Superior, Neb., 68978 Phone 308-879-3167. Installed 1966
Clerk of Session: Kenneth Hurd, 1144 Idaho Street, Superior, Neb. 68978
Treasurer: Harold Martin, 1347 Dakota Street, Superior, Neb. 68978
S. S. Supt.: Guy Work, Webber, Kansas 66970

Sterling Washington and 7th Streets, Sterling, Kansas 67579 Phone 278-3507
Pastor: Paul E. Faris, 510 N. Broadway, Sterling, Kansas 67579. Phone 278-2126. Installed 1957
Clerk of Session: Louis Wilkey, Sterling, Kansas 67579
Treasurer: James D. Humphreys, Sterling, Kansas 67579
S. S. Supt.: Mrs. Robert McCrory, Sterling, Kansas 67579

Topeka 2121 Fairlawn Road, Topeka, Kansas 66614 Phone 913-CR2-1940
Pastor: D. Howard Elliott, 2007 Crest Drive, Topeka, Kansas 66604, Phone 913-272-2554. Installed 1964
Clerk of Session: Wilmer R. Piper, 2245 Belle, Topeka, Kansas 66614
Treasurer: Donald C. Fee, 1030 Meadow Lane, Topeka, Kansas 66614
S. S. Supt.: Wilmer R. Piper, 2245 Belle, Topeka, Kansas 66614

Winchester Winchester, Kansas 66097
Correspondent: Dale Curry, Box 107, Winchester, Kansas 66097 Phone 913-774-2792
Clerk of Session: Dale Curry, Box 107, Winchester, Kansas 66097

Treasurer: Ross B. Keys, Winchester, Kansas 66097
S. S. Supt.: Dr. Robert Keys, Winchester, Kansas 66097
Lawrence Mission Station W. 23rd Street and Kasold Drive, Lawrence, Kansas
Pastor: M. L. McFarland, 2569 Cedarwood Ave., Lawrence, Kansas 66044. Phone 842-3842
Treasurer: Mrs. Harold E. McKinney, Rt. 3, Lawrence, Kansas 66044

Ministers Without Pastorates

Frank E. Allen, D. D., Winchester, Kansas 66097
M. W. Dougherty, D. D., 125 N. Fourth St., Sterling, Kansas 67579
Milton Harrington, Rose City, Michigan 48564
Jerry Hayenga, P. O. Box 122, Groveland, California 95321
T. M. Hutcheson, 1600 College Ave., Apt. 2, Topeka, Kansas 66604 Phone 913-232-9817
T. R. Hutcheson, 820 New York Ave., Holton, Kansas 66436
David R. Patterson, Winchester, Kansas 66097
Gene Spear, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higashinada Ku, Kobe, Japan
Harold F. Thompson, 755 S. Alton Way, Apt. 10-C, Denver, Colorado 80222
Boyd A. White, Box 567, Truth or Consequences, N. M. 87901
Paul White, Quinter, Kansas 67752

ROSTER OF NEW YORK PRESBYTERY

Moderator	Harold B. Harrington
Clerk	William G. Smith
Assistant Clerk	Edwin H. McBurney
Treasurer	Edwin H. McBurney
Young People's Secretary	William G. Smith
Moderator - Ad Interim Commission	John M. McMillan

Broomall 25 Lawrence Rd., Broomall, Pa. 19008
Pastor: Rev. Harold B. Harrington, 27 Lawrence Rd., Broomall, Pa. 19008 Installed 1968
Clerk of Session: John Ramsey, R. D. 1, Phoenixville, Pa. 19460
Treasurer: Mrs. Robert D. Edgar, 733 Lindale Ave., Drexel Hill, Pa. 19026
S. S. Supt.: George W. Jackson, 7435 Blvd. East, Apt. 54, North Bergen, N. J. 07047

Cambridge 53 Antrim St., Cambridge, Mass. 02139
Pastor: Rev. J. Paul McCracken, 106 Antrim St., Cambridge, Mass. 02139. Installed 1960
Clerk of Session: Charles F. Millican, 410 Woburn St., Lexington, Mass. 02173
Treasurer: Mrs. Charles F. Millican 410 Woburn St., Lexington, Mass. 02173
S. S. Supt.: Ernest J. McKeown, 7 Upland Rd., Burlington, Mass. 01803

Coldenham Coldenham Rd., R. D. 1, Walden, N. Y. 12586
Pastor: Rev. John M. McMillan, R. D. 1, Box 337 Walden, N. Y. 12586 Installed 1958
Clerk of Session: Alex. M. Weddell, Drury Lane, R. D. 1, Rock Tavern, N. Y. 12575
Treasurer: Carl Lundell, Brown's Rd., R. D. 1, Walden, N. Y. 12586
S. S. Supt.: Charles Shafer, Sr., Shaft Rd., R. F. D., Gardiner, N. Y. 12525

Montclair 72 Gates Ave., Montclair, N. J. 07042
Clerk of Session: Edwin H. McBurney, 8 Rockland Ave., Nanuet, N. Y. 10954
Treasurer: Mrs. John E. Donaldson, 8 Powderhorn Dr., Wayne, N. J. 07470
S. S. Supt.: Miss Mary Jane Park, 2 Godfrey Rd., Upper Montclair, N. J. 07043

New York City 1932 Walton Ave., Bronx, N. Y. 10453
Clerk of Session: Richard B. Weir, 18 Midland Ave., Bronxville, N. Y. 10708
Treasurer: William K. Metcalfe, 27 Overlook Dr., Chappaqua, N. Y. 10514
S. S. Supt.: Richard B. Weir, address as above

Newburgh 104 Grand St., Newburgh, N. Y. 12550
Pastor: Rev. William G. Smith, 16 Hy Vue Dr., Newburgh, N. Y. 12550 Installed 1968.
Clerk of Session: John White, 206 Fullerton Ave., Newburgh, N. Y. 12550
Treasurer: Robert Meneely, 43 Fullerton Ave., Newburgh, New York 12550
S. S. Supt.: John White, address as above

Third Philadelphia Cypress and Cadwalder Ave., Philadelphia, Pa. 19117
Clerk of Session: Walter McClay, 7930 Barnes St., Philadelphia, Pa. 19111

Treasurer: Robert McClay, 72 Plumtree Rd., Levittown, Pa., 19056
S. S. Supt.: Mrs. Walter McClay, 7930 Barnes St., Philadelphia, Pa. 19111

White Lake White Lake, N. Y. 12786
Treasurer: Mrs. Victor Lynn, White Lake, N. Y. 12786
S. S. Supt.: Dorothea Millen, Swan Lake, N. Y. 12783

Ministers Without Pastorates
Rev. Walter C. McClurkin, D. D., Wallkill, N. Y. 12589
Rev. Alvin W. Smith, Jr.

ROSTER OF THE OHIO-ILLINOIS PRESBYTERY

Moderator	Roy Blackwood, Jr.
Clerk	Ralph E. Joseph
Assistant Clerk	Robert Milliken
Treasurer	Donald Mullinnix
Youth Secretary	Keith E. Copeland
Moderator - Ad Interim Commission	Raymond P. Joseph
Moderator - Church Extension Comm.	Roy Blackwood, Jr.

Belle Center Belle Center, Ohio
Pastor: Rev. Robert W. Morrow, Belle Center, Ohio 43310 Installed 1967 Phone: 513-464-3722
Clerk of Session: J. Roy Templeton, R. D. 2, Belle Center, Ohio 43310
Treasurer: Melville Rutherford, R. D. 2, Belle Center, Ohio 43310
S. S. Supt.: Mary McElroy, 2026 Jarvis, Columbus, Ohio

Bethel 401 N. Vine St., Sparta, Illinois 62286
Pastor: Rev. Ralph E. Joseph, 411 N. Vine St., Sparta, Ill. 62286 Installed 1963 Phone: 618-443-3419
Clerk of Session: Willard Finley, R. D. 3, Sparta, Ill. 62286
Treasurer: Lee Allan, 605 N. Market St., Sparta, Ill. 62286
S. S. Supt.: Paul W. Finley, R. D. 3, Sparta, Ill. 62286

Bloomington First and Lincoln St., Bloomington, Ind. 47401
Pastor: Rev. Robert Milliken, 206 S. Bryan Ave., Bloomington, Ind. 47401, Phone: 812-336-6482 Installed 1967
Clerk of Session: John W. Kennedy, Russell Rd. R. D. 10, Bloomington, Ind. 47401
Treasurer: Paul G. Kennedy, R. D. 4, Bloomington, Ind. 47401
S. S. Supt.: Dr. Wendell McBurney, 1516 S. Clifton St., Bloomington, Ind. 47401

Chicago 8053 S. May, Chicago, Illinois 60620
Clerk of Session: Richard C. Bowes, 7817 S. Dunham Rd., Downers Grove, Ill. 60515
Treasurer: Mrs. Richard Bowes, address as above
S. S. Supt.: Mrs. Robert B. Maine, 422 S. 9th St., Charles, Ill. 60174

Hetherton Johannesburg, Michigan
Pastor: Rev. Jerrold S. Milroy, Johannesburg, Mich. 49751 Installed 1963, Phone: 517-786-2659
Clerk of Session: Donald P. Harrington, Fairview, Mich. 48621
Treasurer: Gordon Harrington, Rose City, Mich. 48654
S. S. Supt.: Mrs. Ed Roby, Johannesburg, Mich. 49751

Indianapolis Second Reformed Presbyterian Church, 4800 N. Michigan Road, Indianapolis, Ind. 46208 Phone 317-255-7557
Pastor: Rev. Roy Blackwood, Ph. D., 6487 N. Park Ave., Indianapolis, Ind. 46220 Installed 1966 Phone 317-251-4738
Clerk of Session: Robert Templeton, 1018 Oakwood Trail, Indianapolis, Ind. 46260
Treasurer: Robert A. Hulbert, 1707 W. 51st St., Indianapolis, Ind. 46208
S. S. Supt.: Karl Meeker

Oakdale Oakdale, Illinois
Clerk of Session: A. Dale Musselman, Oakdale, Ill. 62268
Treasurer: William R. Auld, Oakdale, Ill. 62268
S. S. Supt.: Mrs. William R. Auld, address as above

Old Bethel R. D. 3, Sparta, Illinois
Pastor: Rev. Ralph E. Joseph, 411 N. Vine St., Sparta, Ill. 62286 Installed 1963 Phone: 618-443-3419
Clerk of Session: Ralph M. Mathews, Baldwin, Ill. 62217
Treasurer: Mrs. Olive Mathews, 317 W. Broadway, Sparta, Ill. 62286
S. S. Supt.: Forrest Finley, R. D. 3, Sparta, Ill. 62286

Orlando 324 E. Livingston, Orlando, Florida 32801
Clerk of Session: W. E. Dill, D. D. S., 81 Interlaken Rd., Orlando, Florida 32804
Treasurer: J. D. Huston, 516 N. Shine, Orlando, Fla. 32803
S. S. Supt.: W. E. Dill, address as above
Miss Betty Nance, 2706 Crystal Lake Ave., Orlando, Fla. 32806

Selma 625 Jeff Davis Ave., Selma, Alabama
Pastor: Rev. Claude C. Brown, D. D., LHD.
Installed 1942 Phone: 874-5692

Clerk of Session: W. J. Yelder, 1619 Range St., Selma, Ala.
Treasurer: J. R. Brown, 718 First Ave., Selma, Ala.
S. S. Supt.: W. C. Brown, 1609 Lapscey St., Selma, Ala.

Southfield 26550 Evergreen Road, Southfield, Mich. 48075
Clerk of Session: Bruce E. Adams, 28011 Merrick, Warren, Mich. 48092
Treasurer: Wilbur McDonald, 24300 Simmons St., Southfield, Mich.
S. S. Supt.: Flora Abbot, 17344 Beaverland, Detroit, Mich. 48219

West Lafayette 102 Andrew Place, West Lafayette, Ind.
Pastor: Rev. Raymond P. Joseph, 816 Robinson St., West Lafayette, Ind. 47906, Installed 1969, Phone: 317-743-1972
Clerk of Session: Robert Templeton, 1018 Oakwood Trail, Indianapolis, Indiana 46260
Treasurer: Miss E. Rosemary Frantz, R. R. 6, Box 190, Lafayette, Indiana 47905

Ministers Without Pastorates

Rev. Keith E. Copeland, 4343 N. College, Indianapolis, Ind. 46205
Rev. Donald W. Felker, Ph. D., c/o Purdue University (Faculty) West Lafayette, Ind. 47906
Rev. M. K. Carson, D. D., 3415 7th Ave., Beaver Falls, Pa. 15010
Rev. Philip Coon

ROSTER OF PACIFIC COAST PRESBYTERY

Moderator	Paul D. McCracken
Clerk	Lester E. Kilpatrick
Assistant Clerk	Donald Weilersbacher
Treasurer	Lewis Keys (12892 Roselinde Dr., Santa Ana, Calif., 92701, 714-538-9356)
Young People's Secretary	Robert McMillan
Moderator - Ad Interim Commission	P. D. McCracken

Fresno 791 N. Barton Ave., Fresno, Cal. 93702 209-255-7078
Pastor: Vacant (parsonage: 4873 E. Nevada, Fresno, Calif. 93702 209-251-4176
Clerk of Session: Donald W. Gouge, 4826 N. Gearhart Ave., Fresno, Calif. 93702 209-227-0554
Treasurer: James Copeland, 227 S. Hayston Ave., Fresno, Calif. 209-255-0513

S. S. Supt., Mrs. Annette Fischer, 257 W. Sierra Ave., Clovis, Calif., 93612

Los Angeles 3557 Fletcher Drive, Los Angeles, Calif. 90065 213-255-8757

Pastor: Bruce C. Stewart, 5139 Argus Drive, Los Angeles, Calif. 90041 213-255-1230 Installed 1962

Clerk of Session: Samuel R. Marshall, 13617 Basset St., Van Nuys, Calif. 91405

Treasurer: J. T. Kerr, 935 N. Louise, Glendale, Calif. 91202

S. S. Supt.: J. D. Birdsall, 965 Brentnal Rd., Pasadena, Calif. 91105

First Phoenix 1117 E. Devonshire, Phoenix, Ariz. 85014

Pastor: Lester E. Kilpatrick, 1031 E. Glenrosa, Phoenix, Ariz., 85014 602-274-7149 Installed 1956

Clerk of Session: Harry McElwain, 2208 E. Sells Dr., Phoenix, Ariz., 85016 602-279-5657

Treasurer: Mrs. Lois Graham, Box 668, Rt. 1, Laveen, Ariz. 85339 602-276-3506

S. S. Supt.: Elmer Graham, Box 668, Rt. 1, Laveen, Ariz. 85339 602-276-3506

Santa Ana Corner Myrtle & Hickory Sts., Santa Ana, Calif. 92701

Pastor: Paul D. McCracken, 522 E. Chestnut St., Santa Ana, Calif. 92701 714-543-4660 Installed 1965

Clerk of Session: Gordon Betts, 1238 W. 18th St., Santa Ana, Calif. 92701 714-547-2463

Treasurer: Mrs. Virginia Davis, 33701 Big Sur St., Dana Point, Calif. 92629

S. S. Supt.: Dr. Frank Stewart, 1309 S. Van Ness St., Santa Ana, Calif. 92707

San Diego 3995 College Ave., San Diego, Calif. 92115

Pastor: Donald Weilersbacher, 3832 Loma Alta Dr., San Diego, Calif. 92115 714-582-0867 Installed 1969

Clerk of Session: Henry A. Dickerson, 5077 - 35th St., San Diego, Calif. 92116

Treasurer: Robert E. Gross, M. D., 2085 Valley View Blvd., El Cajon, Calif. 92021

S. S. Supt.: Mrs. Julia Nold, 3827 College Ave., San Diego, Calif.

Seattle 20th Ave. N. E. & N. E. 68th St., Seattle, Wash. 98115

Pastor: Robert McMillan, 6547 20th Avenue N. E., Seattle, Wash. 98115 206-522-3187 Installed 1964

Clerk of Session: Joseph Lamont, Jr., 4233 N. E. 75th Ave.,

Seattle, Wash. 98115 206-442-1648
Treasurer: J. B. Lamont, 5703 35th Ave., N. E., Seattle, Wash. 98105
S. S. Supt.: Joseph Lamont, Jr., 4233 N. E. 75th St., Seattle, Wash. 98115

Ministers Without Pastorates

Rev. Charles Chao, P. O. Box 12154, Taipei, Taiwan
Rev. J. K. Gault, 15303 San Bruno Dr., LaMirada, Calif. 90638 Phone: 714-521-3609
Rev. D. Raymond McCracken
Rev. James Pennington, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higashinada Ku, Kobe, Japan
Rev. Frank Stewart, D. D. 1309 S. Van Ness, Santa Ana, Calif. 92707 Phone: 714-545-0269
Rev. Wayne Spear, 3940 Beakerstown Rd., Gibsonia, Pa. 15044 Phone: 412-443-3591

ROSTER OF PITTSBURGH PRESBYTERY

Moderator	David R. Armstrong
Clerk	Kermit S. Edgar
Assistant Clerk	Richard N. Olson
Treasurer	Chester R. Fox
Moderator Ad Interim Commission	J. Renwick Wright
Secretary on Pulpit Supplies	Melville W. Martin
Young People's Secretary	John H. White
Camp Director	Robert A. Henning

Allegheny Perrysville Ave. and West McIntyre Ave., Pittsburgh, Pa.
Pastor: Rev. Melville W. Martin, 308 Dunlap Ave., Pittsburgh, Pa. 15214 Phone: 412-231-0345 Installed 1962
Clerk: Mr. John M. Allen, 5112 Towers Terrace, Pittsburgh, Pa. 15229
Treasurer: Mr. Chester R. Fox, 350 Cornell Ave., Pittsburgh, Pa. 15229
S. S. Supt.: Mr. Paul D. Bennett, 2219 Holyoke St., Pittsburgh, Pa. 15214

Bear Run - Mahoning R. D. #1, Rochester Mills, Pa. 15771
Correspondent: Mr. Charles M. Marshall, R. D. #1, Rochester Mills, Pa. 15771 Phone: 412-286-9126
Treasurer: Mr. Charles M. Marshall
S. S. Supt.: Mr. Charles M. Marshall

Beaver Area
Pastor: Rev. Richard N. Olson, 2600 Tuscarawas Road, Beaver, Pa. 15009 Phone: 412-775-2809 Installed 1967
Clerk: Mr. James R. Dobbs, R. D. #1, Industry, Pa. 15052
Treasurer: Mr. Raymond O. Hill, 3739 37th Street Ext., Beaver Falls, Pa. 15010
S. S. Supt.: Mr. Fred Nahas, Jefferson St., Vanport, Pa. 15009

College Hill 3217 College Ave., Beaver Falls, Pa. 15010 Phone: 412-843-4840
Pastor: Rev. John H. White, 510 32nd St., Beaver Falls, Pa. 15010 Phone: 412-843-4757 Installed 1962
Clerk: Dr. J. L. Coon, 3323 Sixth Ave., Beaver Falls, Pa. 15010
Treasurer: Dr. John S. McIsaac, 2829 Fourth Ave., Beaver Falls, Pa. 15010
S. S. Supt.: Mr. Raymond Rhodes, 3015 College Ave., Beaver Falls, Pa. 15010

Eastvale 504 Second Ave., Eastvale, Beaver Falls, Pa. 15010
Pastor: Rev. Robert A. Henning, 502 Second Ave., Eastvale, Beaver Falls, Pa. 15010. Phone: 412-843-2689. Installed 1962.
Clerk: Dr. Roy M. Adams, R. D. 2, Darlington, Pa. 16115
Treasurer: Mrs. Paul Coast, 215 Brandt Drive, Beaver Falls, Pa. 15010
S. S. Supt.: Mr. Charles Simmons, Jr., 527 11th Ave., New Brighton, Pa. 15060

First Beaver Falls 209 Darlington Road, Beaver Falls, Pa. 15010
Pastor: Rev. David R. Armstrong, 207 Darlington Road, Beaver Falls, Pa. 15010 Phone: 412-843-2413 Installed 1965
Clerk: Mr. Charles M. Cunningham, 3204 Twelfth Ave., Beaver Falls, Pa. 15010
Treasurer: Mr. Robert Fenchel, 511 8th Ave., Patterson Heights, Beaver Falls, Pa. 15010
S. S. Supt.: Mr. Ralph Rohm, 1801 Mercer St., Davidson Heights, Aliquippa, Pa. 15001

Four Mile Brighton Township, Beaver County, Pa.
Correspondent: Mr. John W. Montini, 3602 College Ave., Beaver Falls, Pa. 15010 Phone: 412-846-7206
Clerk: Mr. John W. Montini
Treasurer: Mrs. J. Wendell Hemphill, R. D. #1, Enon Valley, Pa. 16120

Geneva Fourth Ave. and 31st St., Beaver Falls, Pa. 15010

Pastor: Rev. J. Renwick Wright, D. D., 520 35th St., Beaver Falls, Pa. 15010 Phone: 412-846-6877 Installed 1969
Clerk: Mr. J. Russell Lathom, 3004 5th Ave., Beaver Falls, Pa. 15010
Treasurer: Mr. John M. Mitchell, C. P. A., Wilson Drive, R. D. #2, Wampum, Pa. 16157
S. S. Supt.: Mr. John McCready, Box 456-A, R. D. 2, Beaver Falls, Pa. 15010

Manchester R. D. #1, Box 508A, Manchester Hill, Lower Burrell, Pa. 15068 Phone: 412-339-1559
Pastor: Rev. Robert R. Fullerton, R. D. #1, Box 508A, Lower Burrell, Pa. 15068. Phone: 412-337-7530 Installed 1956
Clerk: Mr. James Blair, 730 Grant St., Brackenridge, Pa. 15014
Treasurer: Mrs. Clair Saylor, R. D. #2, 7th Street Road, New Kensington, Pa. 15068
S. S. Supt.: Miss Jane Imm, 175 Voskamp Ave., Logans Ferry, New Kensington, Pa. 15068

New Alexandria New Alexandria, Pa. 15670
Pastor: Rev. Kermit S. Edgar, D. D., P. O. Box 274, New Alexandria, Pa. 15670 Phone: 412-668-7323. Installed 1960
Clerk: Mr. George W. McFarland, R. D. 2, Latrobe, Pa. 15650
Treasurer: Mr. R. Lloyd Brown, 500 North 2nd St., Jeannette, Pa. 15644
S. S. Supt.: Mr. Barry D. Clawson, 2958 Raymond St. Ext., Latrobe, Pa. 15650

New Castle 605 Oak St., New Castle, Pa. 16101
Correspondent: Mr. Glenn A. Lemon, 739 Chestnut St., New Castle, Pa. 16101
Clerk: Mr. Glenn A. Lemon
Treasurer: Mr. Glenn A. Lemon
S. S. Supt.: Mrs. Frank Booher, 1037 Old Princeton Road, New Castle, Pa. 16101

North Hills 606 Thompson Run Road, Pittsburgh, Pa. 15237 Phone: 412-486-1167
Pastor: Rev. James D. Carson, 123 Sycamore Drive, Pittsburgh, Pa. 15237 Phone: 412-486-3563 Installed 1958
Clerk: Mr. Lavern C. Bish, 5302 Hardt Road, Gibsonia, Pa. 15044
Treasurer: Mr. John B. Schaefer, 409 8th Ave., Beaver Falls, Pa. 15010
S. S. Supt.: Dr. Donald McBurney, 5739 Forbes Ave., Pitts-

burgh, Pa. 15217

Rehoboth R. D. #2, Kittanning, Pa. 16201

Correspondent: Mr. H. B. White, 1035 Wilson Ave., Kittanning, Pa. 16201

Clerk: Mr. H. B. White

Treasurer: Mr. H. B. White

Rimersburg North Main St., Rimersburg, Pa. 16248

Correspondent: Mr. Thomas M. Armagost, Rimersburg, Pa. 16248

Clerk: Mr. Ross B. Atchison, Rimersburg, Pa. 16248

Treasurer: Mrs. Paul Courson, Rimbersburg, Pa. 16248

S. S. Supt.: Mr. Herman L. Horner, Apartment 20-A, Lumar Village, Butler, Pa. 16001

Rose Point R. D. #6, New Castle, Pa. 16101

Pastor: Rev. Joseph M. Caskey, Box 124, R. D. #6, New Castle, Pa. 16101 Phone: Princeton 924-2929. Installed 1964

Clerk: Mr. Walter McElwain, Box 343, R. D. #1, Ellwood City, Pa. 16117

Treasurer: Mr. Harold Wilson, R. D. #2, Portersville, Pa. 16051

S. S. Supt.: Mr. Norman McElwain, R. D. #2, Portersville, Pa. 16051

Union Mars, Pa. 16046

Pastor: Rev. A. W. Smith, Sr., D. D., 313 Garfield Ave., Mars, Pa. 16046 Phone: 412-625-2872 Installed 1962

Clerk: Mr. Logan M. Crowe, 1204 Law & Finance Bldg., Pittsburgh, Pa. 15222

Treasurer: Mr. James E. Mitchell, Box 301, Mars, Pa. 16046

S. S. Supt.: Mr. Raymond Varga, R. D. #1, Valencia, Pa. 16059

Wilkinsburg Center & South Ave., Pittsburgh, Pa. 15221

Pastor: Rev. Glenn E. McFarland, 810 South Ave., Pittsburgh, Pa. 15221 Phone: 412-241-6430 Installed 1968

Clerk: Mr. Raymond H. Stohner, 9212 Vantine St., Pittsburgh, Pa. 15235

Treasurer: Mr. Raymond H. Stohner

S. S. Supt.: Miss Rhoda M. Beatty, 715 North Ave., Pittsburgh, Pa. 15221

Youngstown 3035 Hudson Drive, Youngstown, Ohio 44511

Correspondent: Mr. Glen M. George, 365 Afton Ave., Youngstown, Ohio 44512

Clerk: Mr. Glen M. George

Treasurer: Mr. Glen M. George

Ministers Without Pastorates

Rev. Samuel E. Boyle, D. D., 428 South Ave., Pittsburgh, Pa. 15221 Phone: 412-241-0315

Rev. Charles T. Carson, D. D., 505 Fifth Ave., Patterson Heights, Beaver Falls, Pa. 15010 Phone: 412-846-1342

Rev. David M. Carson, Ph. D., 3606 College Ave., Beaver Falls, Pa. 15010 Phone: 412-843-2061

Rev. Norman M. Carson, Ph. D., 616 Fifth Ave., Patterson Heights, Beaver Falls, Pa., 15010 Phone: 412-843-8790

Rev. George S. Coleman, D. D., Ph. D., 3103 Fourth Ave., Beaver Falls, Pa. 15010 Phone: 412-843-0137

Rev. E. Clark Copeland, D. D., 501 Holmes St., Pittsburgh, Pa. 15221 Phone: 412-242-3305

Rev. Roy C. Fullerton, D. D., R. D. 1, Box 508-A, Lower Burrell, Pa. 15068 Phone: 412-337-7530

Rev. Joseph A. Hill, 410 Fourth St., Patterson Heights, Beaver Falls, Pa. 15010 Phone: 412-843-0658

Rev. Willard G. McMillan, 3417 Fifth Ave., Beaver Falls, Pa. 15010 Phone: 412-846-1041

Rev. Kenneth G. Smith, 8980 Eastwood Road, Pittsburgh, Pa. 15235 Phone: 412-242-1650

Rev. Robert B. Tweed, Ph. D., 1805 Fourth St., Beaver Falls, Pa. 15010 Phone: 412-843-2804

Rev. J. G. Vos, D. D., 3407 Seventh Ave., Beaver Falls, Pa. 15010 Phone: 412-846-6410

Rev. D. Ray Wilcox, D. D., 2718 Fifth Ave., Beaver Falls, Pa. 15010 Phone: 412-846-0543

Rev. J. Burt Willson, D. D., 2727 Fifth Ave., Beaver Falls, Pa. 15010 Phone: 412-846-6664

Rev. S. Bruce Willson, D. D., 2037 McNary Blvd., Pittsburgh, Pa. 15221 Phone: 412-371-9885

ROSTER OF ST. LAWRENCE PRESBYTERY

Moderator	Edward A. Robson
Clerk	Ronald W. Nickerson
Y. P. Secretary	William Ramsey
Treasurer	Ralph Henderson
Moderator - Ad Interim Commission	Ronald W. Nickerson

Almonte Almonte St., Almonte, Ontario, Canada

Pastor: Rev. Robert M. More, Jr., P. O. Box 771, Almonte, Ontario, Canada Residence: 350 Almonte St. Phone (613) 256-2816 Installed 1964

Clerk of Session: Milton Bowes, Box 25, Carleton Place, Ontario, Canada
Treasurer: Mrs. Milton Bowes address as above
S. S. Supt.: Isaac McKee, R. R. 2, Almonte, Ontario, Canada

Barnet R. D. 1, Groton, Vermont
Pastor: Rev. J. Paul Wilson, R. D. 1, Groton, Vt., 05046 Phone 802-592-3253 Installed 1952
Clerk of Session: Roger W. Berry, R. D. 1, E. Ryegate, Vt. 05042
Treasurer: Roger W. Berry address as above
S. S. Supt.: David Shields, R. D. 1, Groton, Vt. 05042

Lisbon Cemetery & Tuck Rds., Lisbon, New York
Pastor: Ronald W. Nickerson, Box 126, Lisbon, N. Y. 13658 Phone 315-393-3184 Installed 1964
Clerk of Session: James Smith, Lisbon, N. Y. 13658
Treasurer: Robert E. Lee, Murphy Rd., Lisbon, N. Y. 13658
S. S. Supt.: Lowell J. Smith, Lisbon, N. Y. 13658

Lochiel Glen Sandfield, Ontario, Canada
Correspondent: W. C. Jamieson, Glen Sandfield, Ontario, Canada Phone 613-Lochiel 9 Ring 13
Clerk of Session: W. C. Jamieson address as above
Treasurer: J. W. Jamieson, Glen Sandfield, Ontario, Canada
S. S. Supt.: Andrew Jamieson, Glen Sandfield, Ontario, Canada

Syracuse 2517 S. Salina St., Syracuse, N. Y. 13205 Phone 315-476-5618
Pastor: Edward A. Robson, 2507 S. Salina St., Syracuse, N. Y. 13205 Phone 315-476-3417 Installed 1968
Clerk of Session: William Ramsey, Box 276, Dryden, N. Y. 13053
Treasurer: Parke W. Wicks, 514 Maple Drive, Fayetteville, N. Y. 13066
S. S. Supt.: Mrs. Hugh Martin, 121 Hazelhurst Ave., N. Syracuse, N. Y. 13212

Walton East and Bruce Sts., Walton, N. Y. 13856
Pastor: Rev. Waldo Mitchel, D. D., 115 Townsend St., Walton, N. Y. 13856 Phone 607-865-5640 Installed 1957
Clerk of Session: Ralph E. Henderson, R. D. 1, Walton, N. Y. 13856
Treasurer: Thomas D. Henderson, R. D. 2, Walton, N. Y. 13856
S. S. Supt.: Mrs. Wendell Spear, R. D. 2, Walton, N. Y. 13856

Ministers Without Pastorates:

Rev. F. F. Reade, D. D., Reformed Presbyterian Home, Pittsburgh, Pa.

Rev. R. H. McKelvy, 725 Wyona St., Hot Springs, Truth or Consequences, New Mexico 87901

ROSTER OF THE CYPRUS COMMISSION

Rev. C. C. Christou, P.O. Box 1205, Nicosia, Cyprus
Rev. Thomas M. Hutcheson, American Academy, Larnaca, Cyprus
Mr. E. Panayotides Diaferis, Nicosia, Cyprus
Mr. W. Kenneth Sanderson, 7 Gladstone St., Nicosia, Cyprus

ROSTER OF THE FAR EAST COMMISSION

Rev. Toshio Masunaga, 8-3 4 Chome Oote Cho, Suma Ku, Kobe, Japan
Rev. James Pennington, 9-1 Aza Umenotani, Okamoto, Motoyama Cho, Higashinada Ku, Kobe, Japan
Mr. Yoshio Nitta, 56, 55 Chome, Katayam Cho, Nagat-a-ku, Kobe, Japan

ASSOCIATE PRESBYTERIAN CHURCH STATISTICS AS OF JUNE 7, 1969

The following are reported as statistics for the former Associate Presbyterian Church

Ministers - 2, congregations - 4, students under the care of presbytery (enrolled in college) - 2

Reports are made for the congregations as follows:

Congregation	Total Members	Communicant Members	Baptized Members	Elders
Washington	81	46	35	8
Minneola	38	*30	*8	3
Rimersburg	77	*60	*17	5
Four Mile	16	13	3	1
	212	149	63	17
	2 Ministers			
	214			

*Only approximate

This correspondent finds it impossible to provide the names of members on presbyteries rolls.

Respectfully submitted,
S. Ray Blair

SYNODICAL OFFICERS 1968-70

President: Mrs. Kermit S. Edgar, P.O. Box 274, New Alexandria, Pa. 15670

Vice President: Mrs. Philip Martin, Cache Creek Mission, Apache, Oklahoma 73006

Recording Secretary: Mrs. Thomas A. Joseph, 1080 Westview Drive, Marion, Iowa 52302

Corresponding Secretary: Mrs. John White, 510 - 32nd St., Beaver Falls, Pa. 15010

Treasurer: Mrs. Willard Hemphill, 412 - 30th St., Beaver Falls, Pa. 15010

Assistant Treasurer: Mrs. George Jackson, 3997 Vernon Road, Drexel Hill, Pa. 19026

Greeters West: Mrs. Joseph Lamont, Miss Kathryn Marshall

Greeters East: Mrs. J. R. Patterson, Miss Lola Weir

Foreign Board Synodical Representatives: Miss Sarah Archer, 1970; Miss Elisabeth Henderson, 1971; Mrs. C. F. Millican, 1972

Home Mission Board Representatives: Mrs. Charles Mckissock, 1970; Mrs. Willard Harsh, 1971; Mrs. William Lathom, 1972

SYNODICAL SUPERINTENDENTS 1968-70

Foreign Missions: Miss Sarah Archer, 383 Lakeside Road, Apt. 106, Ardmore, Pa. 19003

Home Missions: Mrs. Wilbur Keys, R.R. #2, Belle Center, Ohio 43310

Literature & Missions: Mrs. M. W. Dougherty, 125 N. Fourth Street, Sterling, Kansas 67579

Temperance: Mrs. Wendell Spear, North St., Walton, New York 13856

Thank-Offering: Mrs. Junior Blackwood, R.D. #2, Holton, Kansas 66436

Young Women's: Mrs. John B. Lamont, 5703 - 35th Ave., N.E., Seattle, Washington 98105

Junior: Mrs. Robert Maine, 422 S. Ninth St., St. Charles, Illinois 60174

Assistant Junior: Mrs. Darrell Parnell, 1633 Wayne, Topeka, Kansas 66614

Magazine Editor: Mrs. D. Howard Elliott, 2007 Crest Drive, Topeka, Kansas 66604

Historian and Librarian: Mrs. Roy M. Carson, 1515 Fif-

teenth Street, Greeley, Colorado 80631

Flannelgraph Librarian: Miss Lulu Tippin, Sterling, Kansas 67579

COLORADO PRESBYTERIAL

President: Mrs. Robert Cox, 12359 E. Nevada Place, Aurora, Colorado 80110

Vice-President: Mrs. Philip Kennedy, Box 44, Pierce, Colo. 80650

Recording Secretary: Mrs. Howard Cabeen, 42 Alcott St., Denver, Colorado

Corresponding Secretary: Mrs. F. C. Walker, 3734 S. Cherokee, Englewood, Colorado 80110

Treasurer: Mrs. Raymond Hemphill, 1505 - 10th St., Greeley, Colorado 80631

SUPERINTENDENTS

Foreign Missions: Mrs. Edwin Keys, Rt. 1, Box 196, Greeley, Colorado 80631

Home Missions: Mrs. Edward Grotberg, 1326 S. Lafayette, Denver, Colorado 80110

Literature & Mission: Mrs. F. C. Walker, 3734 S. Cherokee, Englewood, Colorado 80110

Temperance: Mrs. W. D. Bailey, Kersey, Colorado

Thankoffering: Mrs. Frank Atchison, 608 S. Pearl, Denver, Colorado 80209

Juniors: Mrs. Alvin Evans, 3006 W. 121 St. Rd., Greeley, Colorado 80631

LOCAL SOCIETY PRESIDENTS:

Greeley W. M. S.: Mrs. R. M. Carson, 1515 - 15th St., Greeley, Colorado 80631

Denver W. M. S.: Mrs. Herbert Martin, 2200 Estes, Lakewood, Colorado

IOWA PRESBYTERIAL

President: Mrs. Everett Cummings, Morning Sun, Iowa 52640

Vice President: Mrs. Thomas Joseph, 1080 Westview Drive, Marion, Iowa 52302

Recording Secretary: Mrs. Maurice McDonald, Morning Sun, Iowa 52640

Corresponding Secretary: Mrs. William Cosgrove, 1285 Starry Avenue, Marion, Iowa 52302

Treasurer: Mrs. Bert Gregory, Morning Sun, Iowa 52640
SUPERINTENDENTS:

Foreign Mission: Mrs. Maurice Hutcheson, Morning Sun, Iowa 52640

Home Mission: Mrs. Robert McClure, Morning Sun, Iowa 52640

Literature & Mission: Mrs. Orville C. Shoop, 775 W. 9th Avenue, Marion, Iowa 52302

Temperance: Mrs. Alvin Lambert, Morning Sun, Iowa 52640

Thank Offering: Mrs. Esther McElhinney, Morning Sun, Iowa 52640

Librarian: Mrs. Iva McElhinney, Morning Sun, Iowa 52640
LOCAL SOCIETY PRESIDENTS:

Marion W. M. S.: Mrs. Tom Joseph, 1080 Westview Drive, Marion, Iowa

Morning Sun W. M. S.: Mrs. Frances Dunn, Wyman, Iowa

Lake Reno W. M. S.: Mrs. George Blair, Rt. 4, Glenwood, Minnesota

Sharon W. M. S.: Mrs. Everett Cummings, Morning Sun, Iowa

KANSAS PRESBYTERIAL

President: Mrs. Robert McFarland, Quinter, Kansas 67752

First Vice-President: Mrs. Waldo Stevenson, Eskridge, Kansas 66423

Second Vice-President: Mrs. Sam Wilkey, 1936 Menton, Wichita, Kansas 67213

Recording Secretary: Mrs. John C. Scott, 1400 Polk Street, Great Bend, Kansas 67530

Corresponding Secretary: Mrs. Harold Milligan, 2325 Anderson Drive, Lawrence, Kansas 66044

Treasurer: Mrs. Ross Latimer, 3643 Yorkway, Topeka, Kansas 66604
SUPERINTENDENTS:

Foreign Missions: Mrs. Kenneth McBurney, Denison, Kansas 66419

Home Missions: Mrs. Lou Wilkey, Sterling, Kansas 67579

Literature & Mission Study: Mrs. Luther McFarland, P. O. Box 5, Idana, Kansas 67453

Thankoffering: Mrs. Max Mann, Quinter, Kansas 67752

Young Women: Mrs. Wilbur More, 6913 West 77th St., Overland Park, Kansas 66204

Temperance: Mrs. Dale Coon, 8739 Irving, Wichita, Kansas 67209

Historian: Mrs. M. W. Dougherty, 125 N. 4th Street, Sterling, Kansas 67579

LOCAL SOCIETY PRESIDENTS:

Clarinda W. M. S.: Mrs. Rudy Falk, R. R. 4, Clarinda, Iowa 51632

Denison W. M. S.: Mrs. Richard Hutcheson, New York Ave., Holton, Kansas 66436

Eskridge W. M. S.: Mrs. Waldo Stevenson, Eskridge, Kansas 66423

Hebron W. M. S.: Mrs. Ronald Hammel, Morganville, Kansas 67468

Kansas City Guild: Mary Ann Fish, R. R. 1, Edgerton, Mo. 64444

Kansas City W. M. S.: Mrs. Clyde Woolery, 3700 Penns Ave., Kansas City, Mo. 64111

Kansas City Y. W. M. S.: Barbara Faris

Minneola W. M. S.: Mrs. Cloyce Beard, Minneola, Kansas 67865

Olathe W. M. S.: Mrs. Cloyd E. Caskey, 711 S. Mahaffie, Olathe, Kansas 66061

Park City W. M. S.: Phyliss Wilson, 250 W. 63rd South, Wichita, Kansas 67217

Quinter W. M. S.: Mrs. Paul White, Quinter, Kansas 67752

Quinter Evening Society: Mrs. David Bollinger, Quinter, Kansas 67752

Quinter Sylvia Society: Mrs. Chester Graham, Quinter, Kansas 67752

Sterling W. M. S.: Miss Elda Patton, 614 N. Broadway, Sterling, Kansas 67579

Superior-Beulah: Mrs. Dale Adams, R. R. 2, Superior, Nebraska 68978

Topeka W. M. S.: Mrs. Howard Elliott, 2007 Crest Drive, Topeka, Kansas 66604

Winchester W. M. S.: Mrs. Walter Bates, R. R. 3, Valley Falls, Kansas 66088

NEW YORK PRESBYTERIAL

President: Mrs. Waldo Mitchel, 115 Townsend St., Walton, New York 13856

Vice President: Miss Elizabeth Henderson, 19 Norton St., Newburgh, New York 12550

Recording Secretary: Mrs. Webster Fields, R. D. 1, Ogdens-

burg, New York 13669

Corresponding Secretary: Mrs. Russell Faris, 31 Central Road, Somerville, Mass. 02143

Treasurer: Mrs. James Hartin, 124 S. Pennock Ave., Upper Darby, Pa. 19082

Assistant Treasurer: Miss Sarah Archer, Apt. 106, 383 Lakeside Rd., Ardmore, Pa. 19003

Librarian: Miss Dorothea Millen, Swan Lake, N. Y. 12783

SUPERINTENDENTS:

Foreign Missions: Mrs. Edwin McBurney, 8 Rockland Ave., Nanuet, N. Y. 10954

Home Missions: Miss Blanche Gilchrist, 126 East Street, Walton, New York 13856

Literature & Mission Study: Mrs. C. F. Millican, 410 Woburn Street, Lexington, Mass. 02173

Temperance: Mrs. William Jamieson, Glen Sandfield, Ontario, Canada

Young Women: Mrs. James Morton, R. D. 2, Almonte, Ontario, Canada

Thankoffering: Mrs. Renwick Patterson, 291 Garibaldi Ave., Apt. 3, Lodi, New Jersey 07644

LOCAL SOCIETY PRESIDENTS:

Almonte W. M. S.: Mrs. James Morton, R. R. #2, Almonte, Ontario, Canada

Broomall W. M. S.: Mrs. Marshall Smith, 2634 Kirk Avenue, Broomall, Pa.

Cambridge W. M. S.: Mrs. Ernest McKeown, 7 Upland Road, Burlington, Mass. 01803

Coldenham W. M. S.: Mrs. Alex Weddell, Drury Lane, R. D. 1, Rock Tavern, New York

Lisbon W. M. S.: Mrs. Lorna Nickerson, Lisbon, New York

Lochiel W. M. S.: Mrs. Roderick Kraser, Glen Sandfield, Ontario, Canada

Montclair W. M. S.: Mrs. Edwin McBurney, 8 Rockland Ave., Nanuet, New York 10954

Newburgh W. M. S.: Mrs. Walter Somers, 3 E. Stone St., Newburgh, New York 12550

New York W. M. S.: Miss Margaret Hawthorne, Hudson View Gardens, 183rd St., New York, New York 10033

New York Guild: Mrs. Margaret Whitehud, 39-15 Berdan Avenue, Fair Lawn, New Jersey 07411

Third Philadelphia W. M. S.: Mrs. Howard Deitrick, 3587 Wessex Lane, Philadelphia, Pa. 19114

Walton W. M. S.: Mrs. Hartley Russell, West Brook, Walton, New York 13856

White Lake W. M. S.: Miss Dorothea Millen, R. D. #1, Swan Lake, New York 12783

OHIO-ILLINOIS PRESBYTERIAL

President: Mrs. Edward Forest, 719 Maxwell Avenue, Orlando, Florida 32804

Vice-President: Mrs. Claude Brown, 2007 Third Avenue Circle, Selma, Alabama 36701

Second Vice-President: Mrs. Howard Worsham, Rt. 3, Box 340, Orlando, Florida 32811

Recording Secretary: Mrs. Jerrold S. Milroy, Johannesburg, Michigan 49751

Corresponding Secretary: Mrs. Greeta Mitchell, 1111 S. Lakemont Avenue, Winter Park, Florida 32789

Treasurer: Miss Roberta Rambo, Box 282, Belle Center, Ohio 43310

SUPERINTENDENTS:

Foreign Mission: Mrs. Bruce Adams, 29011 Merrick, Warren, Michigan 48092

Home Mission: Mrs. Roy Blackwood, 6487 North Park Ave., Indianapolis, Indiana 46220

Literature & Mission: Mrs. John Kennedy, Rt. 10, Bloomington, Indiana 47401

Temperance: Mrs. Dale Musselman, Oakdale, Illinois 62268

Thank Offering: Miss Catherine Smith, 9942 S. Washtenaw, Chicago, Illinois 60642

Junior: Mrs. Donald Felker, 923 N. Salisburg, West Lafayette, Indiana 47906

LOCAL SOCIETY PRESIDENTS:

Belle Center W. M. S.: Mrs. S. W. Morrison, Belle Center, Ohio 43310

Bloomington W. M. S.: Mrs. Thomas Moore, 907 S. Washington Street, Bloomington, Indiana 47401

Bloomington Phoebe W. M. S.: Mrs. Lawrence Curry, 107 Johnson Avenue, Bloomington, Indiana 47401

Chicago W. M. S.: Mrs. Mildred Halliday, 8846 Ryan Road, Oak Lawn, Illinois 60456

Oakdale W. M. S.: Mrs. Ward J. Auld, Coulterville, Illinois 62237

Old Bethel W. M. S.: Mrs. Leonard S. Finley, Rt. 1, Debra

Lane, Sparta, Illinois 62286

Orlando W. M. S.: Miss Betty Nance, 2706 Crystal Lake Ave., Orlando, Florida 32806

Selma W. M. S.: Mrs. Coleman Woodson, 614 Jeff Davis Ave., Selma, Alabama 36701

Southfield W. M. S.: Mrs. C. Ralph Shell, 531 Charlotte Ave., Royal Oak, Michigan 48073

Hetherton W. M. S.: Mrs. Donald P. Harrington, Fairview, Michigan 48621

Bethel W. M. S.: Mrs. William R. Finley, 508 N. James St., Sparta, Illinois 62286

PACIFIC COAST PRESBYTERIAL

President: Mrs. J. B. Lamont, 5703 - 35th Ave., N. E., Seattle, Washington 98105

Vice President: Mrs. Margaret Wilson, 9120 Lubec Street, Downey, California 90240

Recording Secretary: Mrs. John Bircher, 3316 Evergreen Pt., Bellevue, Washington 98004

Corresponding Secretary: Mrs. David M. Heinitz, 4770 Mendota Avenue, Los Angeles, California 90042

Treasurer: Miss Lois Jean Copeland, 4622 E. Washington, Fresno, California

SUPERINTENDENTS:

Foreign Mission: Mrs. Frances Moore, 121 E. Morris St., Fresno, California 93704

Home Mission: Mrs. Joseph Lamont, 4233 N. E. 75th St., Seattle, Washington 98115

Literature & Mission: Mrs. David Barclay, 1915 N. E. 68th Street, Seattle, Washington 98115

Temperance: Mrs. R. E. Smith, 4275 Verdugo Road, Apt. 2, Los Angeles, California 90065

Thankoffering: Mrs. John Gault, 15303 San Bruno Dr., La Mirada, California

Young Women's: Mrs. Wayne Fisher, 356 Sierra, Clovis, California 93612

LOCAL SOCIETY PRESIDENTS:

Fresno W. M. S.: Mrs. Evelyn Webster, 3432 E. Tyler Ave., Fresno, California 90041

Los Angeles Covenettes: Miss Louise Marshall, 1525 N. Ave. 45, Los Angeles, California 91208

Los Angeles Covenanter Daughters: Mrs. Dean Hinton, 1215 Oak Circle Drive, Glendale, California 91208

1st Phoenix W. M. S.: Mrs. Lester Kilpatrick, 1031 E. Glenrosa, Phoenix, Arizona 85014

San Diego Mary-Martha: Mrs. Ruth Dickerson, 5077 - 35th Street, San Diego, California 92116

Santa Ana King's Daughters: Mrs. Paul D. McCracken, 522 E. Chestnut, Santa Ana, California 92701

Seattle W. M. S.: Mrs. Don Piper, 9637 Crystal Lake Drive, Woodinville, Washington 98072

PITTSBURGH PRESBYTERIAL

President: Mrs. E. Clark Copeland, 501 Holmes St., Pittsburgh, Pa. 15221

1st Vice-President: Mrs. W. W. Weir, 109 Monitor Avenue, Pittsburgh, Pa. 15202

2nd Vice-President: Mrs. James D. Carson, 123 Sycamore Drive, Pittsburgh, Pa. 15237

Recording Secretary: Mrs. Charles McKissock, 114 N. Harleston Drive, Pittsburgh, Pa. 15237

Corresponding Secretary: Miss Edna Patterson, Box 67, R.D. 1, New Alexandria, Pa. 15670

Treasurer: Mrs. John Mitchell, R.D. 2, Wilson Drive, Wampum, Pa. 16157

SUPERINTENDENTS:

Foreign Missions: Mrs. Raymond Milroy, 416 - 19th Street, Beaver Falls, Pa. 15010

Home Missions: Mrs. Karl Cunningham, 1501 Sixth Avenue, Beaver Falls, Pa. 15010

Literature & Mission: Mrs. Roy Adams, R. D. 2, Darlington, Pa. 16115

Temperance: Mrs. Alvin Smith, 313 Garfield Avenue, Mars, Pa. 16046

Thankoffering: Mrs. James A. Beatty, R.D. 1, Keystone Rd., New Alexandria, Pa. 15670

Librarian & Historian: Mrs. Gordon Wallace, 410 - 29th St., Beaver Falls, Pa. 15010

Young Women: Mrs. Joseph A. Caskey, R. D. 6, Box 124, New Castle, Pa. 16101

LOCAL SOCIETY PRESIDENTS:

Allegheny W. M. S.: Mrs. John O. Edgar, 2404 Perrysville Avenue, Pittsburgh, Pa. 15214

Beaver W. M. S.: Mrs. Ralph Ramsey, 200 1st Street, Beaver, Pa. 15009

College Hill Highlanders: Mrs. Stewart Lee, 3227 Fourth Avenue, Beaver Falls, Pa. 15010

College Hill Redpath W. M. S.: Mrs. John McIsaac, 2829 Fourth Avenue, Beaver Falls, Pa. 15010

Eastvale Ethyl Copeland: Mrs. Grace Wallace, 410 - 29th Street, Beaver Falls, Pa. 15010

First Beaver Falls: Mrs. Chloe Adams, 406 - 18th Avenue, Beaver Falls, Pa. 15010

Geneva Lillian McCracken: Mrs. J. B. Willson, 2727 - Fifth Avenue, Beaver Falls, Pa. 15010

Manchester W. M. S.: Mrs. Gayle Imm, 175 Voscamp Avenue, New Kensington, Pa. 15068

New Alexandria Alva Jack:

New Alexandria W. M. S.: Mrs. G. W. McFarland, R. D. 2, Latrobe, Pa. 15650

North Hills Emma Elliott: Mrs. K. G. Smith, 8980 Eastwood Drive, Pittsburgh, Pa. 15235

Rose Point Mary Jane: Miss Mary Jane Wilson, R. D. 2, Portersville, Pa. 16051

Rose Point W. M. S.: Miss Anna Blair, R. D. 6, New Castle, Pa. 16101

Union W. M. S.: Mrs. Dwight McElhinney, R. D., Renfrew, Pa. 16053

Wilkinsburg W. M. S.:

YOUNG WOMEN"S PRESIDENTS:

Eastvale Missionettes: Ruth Freed, R. D. 2, Sunset Drive, Beaver Falls, Pa. 15010

Rose Point Rosettes: Alice Caskey, R. D. 6, New Castle, Pa. 16101

College Hill: Mrs. Louis Roperti, 630 Darlington Road, Beaver Falls, Pa. 15010

North Hills Covenettes: Bonnie Dunkel, 5348 Hardt Road, Gibsonia, Pa. 15044

Geneva Guild: Cynthia Bell, 847 Grove Avenue, New Brighton, Pa. 15066

DECEASED MEMBERS OF SYNODICAL FOR YEAR 1968

Colorado Presbyterial (1)

Mrs. Alice Faris	Greeley

Iowa Presbyterial (3)

Mrs. Phoebe Blair	Lake Reno
Mrs. Margaret Todd	Morning Sun
Mrs. Mary Hetherington	Morning Sun

Kansas Presbyterial (10)	
Mrs. Myrtle Tippin	Clarinda
Mary A. McKnight	Eskridge
Mrs. Paul Coleman	Kansas City
Mrs. Maggie Rogers	Olathe Cov. Daughters
Mrs. Harry Graham	Quinter W. M. S.
Mrs. E. S. Wilkey	Sterling
Mrs. Lucy McClement	Sterling
Mrs. Olive McNeil	Sterling
Miss Agnes Reynolds	Winchester
Mrs. Etta May Curry	Winchester
New York Presbyterial (3)	
Eleanor Boyd	Montclair
Miss Elizabeth Greer	Newburgh
Grace Lynn Weiss	White Lake
Ohio-Illinois (8)	
Mrs. Howard Hervey	Belle Center
Mrs. Margaret Wilson	Belle Center
Miss Irene Piper	Oakdale
Mrs. M. C. Black	Orlando
Mrs. Elsie Patterson	Selma
Mrs. Naomi Arnold	Selma
Mrs. Anna Maneson	Southfield
Miss Clara McGaw	Southfield
Pacific Coast Presbyterial (3)	
Mrs. Grace Milligan	Santa Ana
Mrs. Mary W. House	First Phoenix
Mrs. Oliver Walker	Los Angeles Cov. Daughters
Pittsburgh Presbyterial (9)	
Mrs. Margaret Kennedy	Allegheny W. M. S.
Mrs. Frank Lathom	College Hill
Mrs. Marie Stahl	College Hill
Mrs. Alice Green	Eastvale Ethyl Copeland
Mrs. Louise Shotsinger	First Beaver Falls
Mrs. Robert Young	Manchester
Mrs. Roy C. Fullerton	New Alexandria
Mrs. Clyde Rhodes	Rose Point
Miss Eva Hamilton	Union

SYNODICAL MEMORIAL MEMBERSHIPS

Pacific Coast	
Mrs. Jeanette Li	Los Angeles Cov. Daughters

SYNODICAL LIFE MEMBERSHIPS

New York Presbyterial	
Mrs. R. H. McKelvy	by Lochiel W. M. S.
Ohio-Illinois Presbyterial	
Rebecca Lou Carson	by Mrs. J. Elwyn Carson

PRESBYTERIAL MEMORIAL MEMBERSHIPS

Kansas Presbyterial	
Mrs. Mary A. Lucas	by Clarinda W. M. S.
Pacific Coast	
Mrs. Effie McCrum	by Santa Ana King's Daughters
Mrs. Mary W. House	Phoenix W. M. S.

PRESBYTERIAL LIFE MEMBERSHIPS

New York Presbyterial	
Miss Anna Taylor	Anonymous Donor, Third Philadelphia
Mrs. K. V. Wagner	Anonymous Donor, Third Philadelphia
Ohio-Illinois Presbyterial	
Miss Clara Finley	by Mrs. Curtis Christmas
Mrs. Charles Penny	by Mrs. Curtis Christmas
Miss Edythe Allan	by Bethel W. M. S.
Pacific Coast Presbyterial	
Mrs. Matt Chestnut	Fresno W. M. S.
Mrs. Charles Chao	Los Angeles Cov. Daughters

COORDINATING COMMITTEE REPORT

Board or Committee	Bal. 1/1/68	Actual 1968		Operating 1969		Est. Budget 1970		Est. Bal. 12/31/69	Request	Grant
		Income	Expense	Income	Expense	Income	Expense			
1. Foreign Missions		76,219	86,415	75,122	89,000	90,185	90,185	0	47,185	Full
2. Home Missions	37,688	82,938	52,612	72,768	70,000	59,000	53,400	5,600	25,000	amount
3. Southern Miss.	10,180	19,525	8,628	20,008	14,500	14,748	13,300	1,448	3,500	for
4. Indian Mission	4,226	8,952	3,393	9,380	7,400	7,705	7,700	5	5,000	all.
5. Women's Assoc.		150,639	134,151			146,500	169,800	-23,300	9,500	
6. Theol. Seminary	2	57,088	52,216	55,757	55,333	50,574	50,564	10	25,000	
7. Student Aid	2,273	6,043	3,184	5,959	4,250	4,809	4,150	659	500	
8. Ministerial Relief	10,826				9,500		18,000		4,000	
9. Widows & Orphans	4,917		11,850		11,850		18,960		12,500	
10. Geneva			2,177,065						22,000	
11. Publication	1,027	25,837	23,646	25,156	23,975	27,756	24,100	3,656	15,000	
12. Witness		16,884	19,659	14,525	19,955	22,370	22,000	370	25,000	
13. Christian Ed.		24,706	24,326			24,267	24,267	0	23,242	
14. Misc. Fund						16,100	16,850	900	5,000	
15. NAE	0	250	250	250	250	250	250	0	250	
16. Church Erection	35,096	58,298	28,989						5,000	
17. Pastor Refresher										
18. Evangelism	2,916	2,202	2,000	4,191	3,275	3,316	3,260	56	2,400	
19. Cornerstone									1,000	

STATISTICS OF IOWA PRESBYTERY — JANUARY 1, 1968 to DECEMBER 31, 1968

	MEMBERSHIP																			FINANCES																				
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE						Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1967	1968			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease				1967	1968																		
Hopkinton	15	14	14							0		1				1		3	4			N		1191	1432				75			1842	1917	706	
Lake Reno	55	50	38	12						0		4	1			5		2	3	35	34	9	Y	11	287	4925		1945		12	15		1960	3932	1280	
Marion	48	49	25	24	1	1		2		4	3					3		*3	1	70	65	9	Y		1832	12645	4914	4500	272	186			8415	13373	1104	5400
Morning Sun	49	36	33	3						0	6	5	2			13		2	2	22	15		Y		213	3247		1622	500	46	46		825	3039	421	
Sharon	*190	189	156	33	1		5	1		7		7	1			8	3	8	7	135	122	25	Y		1700	17932		6800	3638	597	118	172	5172	16497	3135	6500
																	*Provisional Session																						
	*Error in Sharon's Report last year																																						
Ministerial Members	3	2	2								1					1																								
On Presbytery's Roll	8	7	7										1			1																								
TOTALS	*368	347	275	72	2	1	5	3	0	11	10	17	5			32	3	18	17	262	236	43	4	11	5223	40181	4914	14867	4410	916	179	172	18214	38758	6646	11900

STATISTICS OF MIDWEST PRESBYTERY JANUARY 1, 1968 to DECEMBER 31, 1968

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS OF NEW YORK PRESBYTERY JANUARY 1, 1968 to DECEMBER 31, 1968

| | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS OF OHIO-ILLINOIS PRESBYTERY JANUARY 1, 1968 to DECEMBER 31, 1968

	MEMBERSHIP																					FINANCES																
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE							Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Gov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1967	1968			By Baptism	By Prof. of Faith	From Gov. Cong.	From Other Denom.	Restored	Total Increase	To Gov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease					1967	1968																
Belle Center	39	38	34	4	0	1	0	0	0	1	0	0	2	0	0	2	0	2	2	47	51	15	Y		1929	9935		4910	2000		45		3102	10057	1807	5400
Bloomington	118	118	99	19		1	4			5	5					5			7	7	91	89	7	Y		2728	26532		5440	4870	5316	100	50	4739	21515	7745	6600
Bethel	26	26	20	6															2	2	28	26	7	Y		1114	9392		2000	2531	1998	225	135	2386	9275	1231	2400
Chicago	65	61	46	15									2		2	4			4	5		41	6	Y		456	7678		4600	1006	92		20	1560	7278	856	4800
Hetherton	78	78	54	24	2					2	1				1	2			3	3	60	77	6	Y		1359	14764		6000	471	172			3801	10444	5679	6500
Indianapolis	46	55	36	19	2	6	1			9									4	5	45	60		N		2425	28775		7500	150	4231			19331	31212	(-12)	7800
Oakdale	84	82	73	9					1	1		2	1			3	3		5	6	74	74	11	Y	31	1915	21086		5408	2675	1485	108	134	7180	16990	6011	6000
Old Bethel	25	24	24									1				1			2	2	31	28	2	N	24	3262	5944		2730	200	1019			1277	5226	3980	3075
Southfield	75	71	52	19	1	2	0	0	0	3	4	1	2	0	0	7	1	6	6		48	5	Y	34	11535	19626		4767	3525	379	10	106	11930	20717	10444	
Selma	148	151	141	10	4	0	0	1	0	5	0	0	1	0	1	2	3	4	0	72	10	18	Y	6	1714	4778	3200	2046	0	631	0	0	2203	4880	1612	5246
Orlando	140	136	93	43	3			1		4	1	1	3	9		14	2	7	10	135	134	12	Y	14	4439	24538		5200	4441	1335			13956	24932	4045	6000
West Lafayette		15	15			12	3			15													N			3069	2100						1150	1150	1919	
Ministerial Members	13	12	12								1					1																				
On Presbytery's Roll	3	3	3																																	53821
TOTALS	866	870	702	168	12	22	8	3	0	45	12	5	11	9	4	41	9	46	48	583	638	89		109	32876	176117	5300	51601		16658	488	445	72615	163676	45317	

STATISTICS OF PACIFIC COAST PRESBYTERY — JANUARY 1, 1968 to DECEMBER 31, 1968

	MEMBERSHIP																			FINANCES																
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE						Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1967	1968			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease				1967	1968																
Fresno	96	96	59	37													6	7	107	75	6	Y		425	10493		2332	512	143			4959	7946	2972	5200
Los Angeles	158	161	128	33	2	3	1	1		7	1		2		1	4	1	7	7	144	136	27	N	48	4723	27728		8400	6242	1440	50	50	15488	31670	781	8700
Phoenix	54	50	36	14								2	2			4	1	3	6	65	65	7	Y	28	636	11307		4977	979	1065	21		4128	11170	773	5400
San Diego	48	49	38	11	1					1							2	2	5	65	65	22	Y	15	1582	10522		4023	1649	43			6079	11794	590	6000
Santa Ana	65	65	60	5		1				1			1			1	3	3	7	82	76	6	Y		3296	14943		5150	2386	1072	87	64	8736	17495	744	6000
Seattle	65	70	57	13		2	6			8					3	3	1	4	4	74	67	9	Y	12	1554	12579		5600	1202	210		79	5710	12801	1332	5900
*Portland	25	25	21	4																																
*Disorganized 21 Feb. 1968. Due to loss of Ad Interim Commission minutes, Portland is reported as last year. Disposition of roll of this congregation must be delayed so as not delay sending this report to Synod's clerk.																																				
Ministerial Members On Presbytery's Roll	13	12	12								1					1																				
TOTALS	524	528	411	117	3	6	7	1		17	2	2	5		4	13	8	25	36	537	484	77	5	103	12216	87572		30482	12970	3973	158	193	45100	92876	7192	37200

STATISTICS OF PITTSBURGH PRESBYTERY JANUARY 1, 1968 to DECEMBER 31, 1968

	MEMBERSHIP																		FINANCES																
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE							Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Gov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1967	1968			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease					1967	1968															
Allegheny	86	89	78	11			3			3								5	9	112	101	8	Y	25	689	14789		5400	2334	912	134	20	6151	14951	527	6000
Bear Run-Mahoning	15	15	12	3														3	3	10	10		N		3742	918		500	180	106			174	960	3700	[a]500
Beaver Area	26	32	19	13	4	2				6								3	2	32	32		Y	12	4555	8330	5650	4450	920				12237	17607	928	5400
College Hill	139	140	108	32	1	2		7		10		3	4		2	9		8	11	125	114	10	Y		6302	22042		6405	4739	4191	80	20	9873	25308	3036	6640
Eastvale	125	126	106	20	3	3				6	1	1			3	5	1	6	8	84	85	25	Y		4445	14109		4870	1050	1365	135	35	9643	17098	1456	5400
First Beaver Falls	228	203	174	29	1					1	2	1	2	16	5	26		8	12	123	116	7	Y		9204	35318		5300	6000	1640			26811	39751	4771	6050
Geneva	183	184	153	31	4					4		1	2			3		9	13	120	116	23	Y	70	7735	32761		*4467	8500	3803	160	150	15125	32205	8291	6980
Manchester	70	70	49	21	1	1				2		1	1			2		4	4	123	94	15	Y		1150	33889	[d]2000	5000	265		28		26165	31458	3581	5400
New Alexandria	101	101	82	19	1	2				3	2		1			3	3	4	6	80	72	8	Y		2173	11808		4700	2104	622	97	80	4772	12375	1606	5000
New Castle	37	34	26	8	1					1			1		3	4		3	4	31	27		Y		780	4368	1100	**2242	506				3049	5797	451	5000
North Hills	136	139	94	45	8	2				10	1	[c]1	4		1	7	2	5	7	104	114	11	Y		910	22137		6500	1760	1534	100		12006	21900	1147	7500
Rehoboth	9	9	9															2	2				N	3		1261		440	250	84	50	20	417	1261		
Rose Point	99	93	62	31		1	3			4		8	1		1	10	2	5	5	86	85	18	Y		6250	15486		5750	1400	2275	100	75	8015	17615	4121	6000
Union	69	68	53	15									1			1		2	5	37	37	8	N	14	959	7083		5152	207	69		57	1512	6997	1045	5252
Wilkinsburg	64	66	59	7			5			5		2	1			3		3	6	36	46		Y	15	2606	11379		***3885	1853	600	5	22	6132	12497	1488	5580
Youngstown	16	15	14	1									1			1		2					Y		819	215			200				460	660	374	
												c - ordination																*8 mo - Geneva								$30 week[a]
																												**5½ mo - New Castle								
																												***9 mo - Wilkinsburg								
Ministerial Members	27	28	28				1			1																	d - For Building Fund								
On Presbytery's Roll	36	31	20	11								5				5																				
																											65061								76702
TOTALS	1466	1443	1146	297	24	13	12	7		56	6	23	19	16	15	79	8	72	97	1103	1049	133	13	139	52319	235893	8750		32268	17201	889	479	142542	258440	36522	

STATISTICS OF ST. LAWRENCE PRESBYTERY — JANUARY 1, 1968 to DECEMBER 31, 1968

	MEMBERSHIP																				FINANCES																			
	Total Members		Communicant Members	Baptized Members Not Prof.	INCREASE						DECREASE						Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School		C. Y. P. U.	Personage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
	1967	1968			By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease				1967	1968																		
Almonte	57	56	42	14											1	1		4	2	51	50	39**	Y	43	1404	9255		4200	1099	620	37		2788	8744	1915	4600
Barnet	24	23	20	3							1					1	1	2	1	20	18	6	Y	12	743	6247	2121	4500	151	300			1598	6549	441	4500
Lisbon	30	33	23	10	1	1		1		3								3	3	40	43	8	Y	18	3019	9465	2580	4500	248	136			4537	9421	3063	5400
Lochiel	17	17	17	0														2	1	18	18		Y	6	381	2318		1091	154	5		117	697	2064	635	
Syracuse	90	70*	55	15							7		2		11	20		2	4	125	20*		Y	35	3336	12693		5720	1000	632			6624	13976	2053	7500
Walton	117	120	93	27	3		1	1		5		1	1			2	1	6	5	73	74	5	Y	45	8158	16078		4815	3850	3132			5435	17232	7004	5615
	*Roll under revision																					**Includes Adults																
Ministerial Members	7	7	7																																			
On Presbytery's Roll	5	5	5																																			
																													6502							27615
TOTALS	347	331	262	69	4	1	1	2		8	8	1	3		12	24	2	19	16	327	223	58	6	159	17041	56056	4701	24826		4825	37	117	21679	57986	15111	

STATISTICS — JANUARY 1, 1968 to DECEMBER 31, 1968

	Total Members 1968	Total Members 1967	Communicant Members	Baptized Members Not Prof.	MEMBERSHIP: INCREASE: By Baptism	By Prof. of Faith	From Cov. Cong.	From Other Denom.	Restored	Total Increase	MEMBERSHIP: DECREASE: To Cov. Cong.	To Other Denom.	Deaths	Suspended	Other Reasons	Total Decrease	Prof. by Cov. Children	Elders	Deacons or Trustees	Sabbath School 1968	Sabbath School 1967	C. Y. P. U.	Parsonage	Tithers	Previous Balance	Total Receipts	Aid Received	Pastors' Salaries	Synod's Budget	FINANCES: Special Cov. Appeals	National Reform	Bible Society	Miscellaneous	Total Expenditures	Present Balance	Pastor's Salary for Current Year set at:
Far East Commission																																				
Higashi Suma	52	51	36	12				1												30	23		Y		61	2656		1816						2426	229	
Keiyaku	27	22	23	4																30	30	12	Y		4726	4604		7972						3601	
Kasumigaoka	9	9	8	1																	5		Y		1001	602								279	1324
																				7															
Cyprus Commission	32	31	22	10		1														63	63														
Ministerial Members																																				
On Presbytery's Roll																																				
TOTALS																																				

STATISTICS — JANUARY 1, 1968 to DECEMBER 31, 1968

| | | MEMBERSHIP | | | | | | | | | | | | | | | | | | | | | | FINANCES | | | | | | | | | | | | | | | | | | |

STATISTICS OF LOCAL SOCIETIES January 1, 1968 - December 31, 1968

	Membership			Financial Contributions						
2 societies	COLORADO PRESBYTERIAL									
	Active Members	Honorary Members	Average Attendance	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Sem-inary	R.P. Home	Other
Denver W.M.S.	8	3	7	85.00	7.50		5.00		14.	42.50
Greeley W.M.S.	13		11	250.50	44.95	20.	18.00	10.	11.25	120.11
TOTALS	21	3	18	335.50	52.45	20.	23.	10.	25.25	162.61
4 societies	IOWA PRESBYTERIAL									
Lake Reno W.M.S.	6		6	51.80	13.30	30		10.	10.	
Marion W.M.S.	12		9	95.		10.	10.		5.	
Morning Sun W.M.S.	13		10	267.25	25.	30.	10.	10.	10.	
Sharon W.M.S.	28	3	15	636.	16.10	40.	33.81	10.	47	88.26
TOTALS	59	3	40	1050.05	54.40	110.	53.81	30.	72.	88.26

	Active Members	Honorary Members	Average Attendance	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other
16 societies				KANSAS PRESBYTERIAL						
Clarinda W.M.S.	14		11	232.	14.20	60.00	50.	25.	30.	
Denison W.M.S.	22	3	14	266.45	36.	25.	12.	15.	12.	
Eskridge W.M.S.	5	2	3	271.	17.10	200.	140.	65.	7.	180.
Hebron W.M.S.	19	1	13	112.50	35.25	45.	15.	15.	32.	200.
Kansas City Missionary Guild	18		14	198.	13.30	55.	2.22	10.	14.	17.66
Kansas City W.M.S.	9	1		82.50	9.30	20.		10.	10.	28.
Olathe Cov. Daughters	9	1	7	290.66	12.70	15.	10.	5.	14.	10.
Park City W.M.S.	5	1	6	139.21	2.70	5.	5.			10.50
Quinter W.M.S.	10	1	7	194.14	28.30	115.	105.	25.	25.	41.73
Quinter Evening W.M.S.	9		6	174.85	52.70	75.	35.	25.	25.	132.50
Quinter Sylvia Society	8		8	50.	12.10	15.		5.	5.	76.
Sterling W.M.S.	15		15	558.05	42.05	48.60	32.29	10.10	6.	34.85
Superior-Beulah W.M.S.	11	4	8	175.00	14.	30.	20	10.	10.	24.
Topeka W.M.S.	31	6	22	368.39	56.	60.	40.	20.	47.	71.81
Winchester W.M.S.	19		12	506.75	26.25	28.20	22.65	6.	12.75	54.
TOTALS	204	20	146	$3619.50	371.95	796.80	489.16	246.10	249.75	881.05

	Active Members	Honorary Members	Average Attendance	Thank-Offerings	Funds of Synodical	Foreign Mission	Home Mission	Semi-nary	R.P. Home	Other Contributions
13 societies				NEW YORK PRESBYTERIAL						
Almonte W.M.S.	26		16	195.	22.80	45.	20.		20.	170.
Broomall W.M.S.	13	19	11	405.	19.60	43.	20.		318.	
Cambridge W.M.S.	17W/M.	5	15	321.	89.60	30.	33.50	10.	24.	
Coldenham W.M.S.	12	5	9	267.	20.10	30.		5.	22.	
Lisbon W.M.S.	10		8	115.60	9.	27.	12.30	9.	6.	
Lochiel W.M.S.	3	3	3	33.	1.80		20.			69.57
Montclair W.M.S.	8	11	8	675.	6.30	80.75	5.	16.	17.	60.85
Newburgh W.M.S.	17	2	14	160.	31.95	81.	46.	19.	56.	10.
New York W.M.S.	5		5	260.10	23.	45.	20.	25.	132.	190.
New York Guild	10		7	236.	3.				30.	10.
Third Philadelphia WMS	10	7	10	741.25	55.10	250.		10.	78.	180.
Walton W.M.S. Guild	19	3	15		30.70	35.		20.	17.	45.
White Lake W.M.S.	8		7	97.	12.	20.	40.	10.	15.	
TOTALS	158	55	128	3505.95	324.95	686.75	216.80	124.	735.00	735.42

	Active Members	Hon orary Members	Average Attendance	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contributions
12 societies				OHIO-ILLINOIS PRESBYTERIAL						
Belle Center W.M.S.	11	2	7	427.	38.60	40.	20.	10.	20.	45.
Bethel W.M.S.	8	3	7	130.	8.30	15.50	6.90	5.	5.	25.
Bloomington W.M.S.	17		12	211.30	29.50	50.	38.50	10.	21.	70.
Bloomington Phoebes	21		11	129.55	39.90	45.		10.	29.	75.
Chicago W.M.S.	14	2	8	208.	14.	30.	20.	10.	15.	118.
Hetherton W.M.S.	12		9		9.30	35.	10.	5.	30.	
Oakdale W.M.S.	25		18	628.25	12.50	100.	10.	10.	26.	101.50
Old Bethel W.M.S.	10	2	5	127.	8.	5.		5.	5.	8.25
Orlando W.M.S.	10	5	5	246.	36.37				5.	49.
Orlando B.W.M.S.	14		10	297.	14.50	40.		10.		45.50
Selma W.M.S.	20	2	17	142.05	20.	15.		15.		
Southfield W.M.S.	18	5	9	248.50	19.35	30.	10.	10.	8.	
TOTALS	180	21	118	2794.65	250.32	405.50	115.40	100.	164.	537.25

	Active Members	Honorary Members	Average Attendance	Thank-Offerings	Funds of Synodical	Foreign Missions	Home Missions	Semi-nary	R.P. Home	Other Contributions
8 societies				PACIFIC COAST PRESBYTERIAL						
Fresno W.M.S.	17	1	10	117.75	11.20	20.			5.	69.71
Los Angeles Cov. Dau.	16	6	13	270.75	28.80	150.		10.		30.
Los Angeles Covenettes	10		8	127.85	33.	20.			10.	34.
First Phoenix W.M.S.	13	2	11	683.20	34.80	10.	10.		11.	
Portland W.M.S.	3	4	6	50.					5.	
San Diego-Mary/Martha	11		7	56.14	7.	15.	16.88		7.	17.
Santa Ana King's Dau.	17		13	357.46	30.70	254.	40.	25.	19.	150.
Seattle W.M.S.	18	1	13	100.	24.		12.		15.	
TOTALS	**105**	**14**	**81**	**1763.15**	**169.50**	**469.00**	**78.88**	**35.00**	**72.00**	**300.71**

	Active Members	Honorary Members	Average Attendance	Thank Offerings	Funds of Synodical	Foreign Mission	Home Mission	Semi-nary	R.P. Home	Other Contributions
13 societies				PITTSBURGH PRESBYTERIAL						
Allegheny W.M.S.	21	11	17	429.07	10.	60.	32.75	10.	40.	47.
College Hill Highlanders	18	2	12	270.75	44.	70.	31.65	10.	55.	15.
College Hill Redpath	14	4	11	276.75	30.40	100	100.		12.	28.40
Eastvale Ethyl Copeland	22		20	206.25	6.60	48.			15.	4.40
First Beaver Falls	21		15	330.	26.30	35.	20.18		24.	75.05
Geneva Lillian McCracken	28	8	18	281.45	23.40	30.	15.18	15.	14.	75.60
Manchester W.M.S.	10	2	8	105.14	16.50	30.	15.		38.	30.
New Alexandria W.M.S.	19	11	12	346.17	31.30	45.	25.	15.	14.20	
North Hills Emma Elliott	19		15	531.09	30.	114.03	25.			187.50
Rose Point Mary Jane	12	2	10	290.	19.50	30.		10.		8.
Rose Point W.M.S.				220.	21.	15.91		11.	11.	2.60
Union W.M.S.	9	1	7	131.	13.	20.	10.	10.	15.	2.
Wilkinsburg W.M.S.	20									
TOTALS	213	41	145	3417.67	272.00	597.94	274.76	81.00	238.20	475.55

SUMMARY OF STATISTICS OF SYNODICAL — January 1, 1968 – December 31, 1968

PRESBYTERIAL	Membership: Active Members	Membership: Honorary Members	Membership: Average Attendance	FINANCIAL CONTRIBUTIONS: Thank-Offerings	Funds of Synodical	Foreign Mission	Home Mission	Semi-nary	R.P. Home	Other Contributions
Colorado	21	3	18	335.50	52.45	20.00	23.00	10.00	25.25	162.61
Iowa	59	3	40	1050.05	54.40	110.00	53.81	30.00	72.00	88.26
Kansas	204	20	146	3619.50	371.95	796.80	489.16	246.10	249.75	881.05
New York	158	55	128	3505.95	324.95	686.75	216.80	124.00	735.00	735.42
Ohio-Illinois	180	21	118	2794.65	250.32	405.50	115.40	100.00	164.00	537.25
Pacific Coast	105	14	81	1763.15	169.50	469.00	78.88	35.00	72.00	300.71
Pittsburgh	213	41	145	3417.67	272.00	597.94	274.76	81.00	238.20	475.55
TOTALS	940	157	676	16486.47	1495.57	3085.99	1251.81	626.10	1556.20	3180.85

INDEX

(Pages noted indicated the item or the beginning of a section about the item.)

A

Adjournment 137
Aid Receiving Congregations 49, 51
Arrangements, Committee on 130
Appendix 141
Appropriations to Departments of the Church 241
Associate Presbyterian Church (former) 1, 4, 11, 20, 68, 136, 205, 229

B

Beaver Valley Christian School 66
Bequest, Form of 212
Bequests Received 28
Boards of Synod, Members of 208
Boards of Synod, Reports of
- Christian Education 16, 65
- Church Erection 14, 121
- Corporators of Geneva College 117
- Evangelism 24
- Foreign Missions 30, 33
- Home Missions and Church Extension 48, 51
- Pensions 12, 13, 14, 45
- Publication 37, 40, 65
- Theological Seminary 42, 45
- Trustees of Geneva College 118
- Trustees of Synod 11, 27, 28

Budget, Denominational 86, 241

C

Christian Amendment Movement 40
- Executive Committee of 212

Christian Education Board, Report of 16, 65
Christian Reformed Church
- Fraternal Delegate from 40, 130

Church Erection Board, Report of 14, 121
Clerk, Stated, Report of 9
Clerk of Synod, Report of 2, 136
Committees Appointed by the Moderator 8
Committees, Permanent of Synod, Members of 211
Committees Previously Appointed to Report to this Synod
(Please see Unfinished Business)

Committees, Reports of
Arrangements 130
Coordinating 85
Finance 86
Graduate Study Fund 56
Interchurch Correspondence and Study 57
Judicial 84, 121
Nominations 66, 126, 132
Oath 22
Overture Canvass 81
Psalter Revision 122
Resolution of Thanks 135
Secret Societies 130
Signs of the Times 124
Stewardship 11, 12, 122, 166
Temperance 81
Time and Place 136
Travelling Fund and Absences 129
Witness 40
Conference, Churchwide 1970 17, 19, 121, 136
Coordinating Committee, Report of 85
Cyprus, Commission Report 76
Report of Mission Work in 33
Roster 206, 229

D

Deacons, Items of Special Significance to 11, 12, 13, 15, 28, 45, 80, 86, 87, 90, 124, 125, 129
Deaths 3, 4
Devotions 7, 130
Directory of the Denomination 207
Directory of Women's Missionary Societies 230

E

Editor of "Covenanter Witness", Election of 40
Elders' Conference 80
Elders' Deaths 3
Elders Present at Synod for the First Time 2, 7
Elections:
Editor of the Covenanter Witness 40
Officers of Synod 2
Permanent Boards and Committees 133, 134
Professor of Systematic Theology 45
Evangelism, Report of Board of 24

F

Far East Commission, Report of 78

Roster 206, 229
Statistics 249
Finance Committee, Report of 86
Financial Reports
Associate Presbyterian Church (former) 20, 114
Christian Education 18, 97
Church Erection 15, 99
Covenanter Witness 39, 106
Curriculum Fund 16, 98
Endowment Funds 90
Evangelism 25, 94
Foreign Missions 109
Graduate Study Fund 105
Home Missions 94
Indian Mission 95
Investments, Temporary 90, 96
Jewish Mission 96
Lawrence Mission 96
Ministerial Relief 98
Minutes of Synod 107
Miscellaneous Fund 108
National Reform Association 54
Oath Committee 106
Pension Board 99
Southern Mission 95
Stated Clerk 10
Students' Aid Fund 104
Temperance Committee 106
Theological Seminary 44, 100
Treasurer's Office 93
Trustees of Synod 28
Widows and Orphans Fund 98
Witness Committee 106
Foreign Missions, Report of Board of 30, 33
Foreign Missionaries 206
Fraternal Delegates 9, 30, 40, 66, 68

G

Geneva College Directory 207
Report of Board of Corporators 117
Report of Board of Trustees 118

H

Home Missions and Church Extension, Report of Board of 48, 51

I

Indian Mission 49

Institutions of the Church 207
Interchurch Correspondence and Study Committee,
Report of 57
Iowa Presbytery
Record 131
Report 68
Roster 212
Statistics 242

J

Japan, Report of Mission Work in 34, 78
Judicial Committee, Report of 84

L

Letters of Remembrance to be written 132
Lord's Day Alliance 56

M

Memorial Service 3, 117
Memoirs, Samuel Edgar 141
Julius Andrew Kempf 143
Ralph Kerr Atchison 145
Midwest Presbytery
Record 131
Report 69
Roster 213
Statistics 243
Ministers, New 2, 7
Missionaries 206
Missionary Societies 230
Moderators' Sermons 1

N

National Association of Evangelicals 67
National Reform Association, Report of 51
New York Presbytery
Record 131
Report 71
Roster 217
Statistics 244
Nominating Committee, Report of 66, 126, 132

O

Oath Committee, Report of 22
Offering, Synod's 36
Officers of Synod 2, 207
Offices of the Church 207

Ohio-Illinois Presbytery
Record 131
Report 71
Roster 219
Statistics 245
Overtures Passed 81
Overtures to be Sent Down 128
Orthodox Presbyterian Church
Fraternal Delegate from 9, 130
Fraternal Delegate to 66

P

Pacific Coast Presbytery
Record 131
Report 73
Roster 221
Statistics 246
Papers to Synod
1. On an Alternative to "Seeking a Response" 4, 26, 147
2. On U.P. ministers preaching in our pulpits 7, 84, 122
3. On Revision of the Testimony in keeping with our principle of Covenanting 7, 121, 195
4. On Duties of the Office of Elder 8
5. On the Viet Nam War 27, 121, 199
6. On Revision of Chapter 7 of the Testimony 27, 122, 201
7. On Limitations at the Synod of 1970 36, 136
8. On Divorce and Re-marriage 37, 122, 204
9. On Publication of Clark Copeland's thesis 37
Pensions, Report of Board of 12, 13, 14, 45
Pittsburgh Presbytery
Record 131
Report 74
Roster 223
Statistics 247
Presbyterial, Women's, Directory of 230
Psalter Revision Committee, Report of 122
Publication Board, Report of 37, 40, 65

R

Race Relations, Report of Committee on 60, 127, 137
Recommendations of Synod 137
Records of Presbyteries 131
Representatives 9
Resolution of Thanks 135
Resolutions, Special
On Appointment of a Committee on Pulpit Supplies 8
On Items for the Appendix 14

On Preparation of a C. A. M. Tract 42
On Continuing Evaluation of Development in other Reformed Bodies 65
Joint Resolution of Boards of Christian Education and Publication 65
On a Blue Cross Plan for Ministers 125
On Statistics 136
Roll of Synod 1, 4
Reformation Translation Fellowship, Report of 55
Reformed Ecumenical Synod 58
Reformed Presbyterian Church, Evangelical Synod
Fraternal Delegate to 66

S

Salaries of Missionaries 116
St. Lawrence Presbytery
Record 131
Report 75
Roster 227
Statistics 248
Seminary Board, Report of 42, 45
Southern Mission, Report of 49
Special Recognition 36, 51, 58
Stated Clerk, Election of 27, 30
Report of 9
Resignation of 11, 27, 28
Statistics of the Church 250
Stewardship Committee, Report of 11, 12, 122, 166

T

Temperance Committee, Report of 81
Time and Place Committee, Report of 136
Travelling Fund and Absences Committee, Report of 129
Treasurers of Synod 207
Treasurer of Synod, Election of 27, 30, 121
Report of 90
Resignation of 11, 27, 28, 89
Trustees of Synod, Report of 11, 27, 28

U

Unfinished Business
Consideration of "Seeking a Response to the Word when it is Preached" 26, 147
1. Committee on Re-baptism of Catholics -- G. M. Robb Digest pp. 1-5 26, 167
2. Committee on Paper No. 6 of the 1967 Synod J. G. Vos Digest pp. 34-36 19, 124, 172

3. Committee on Insurance for Travelers on Church Business -- J. M. Robb Digest p. 54 124
4. Committee on Scriptural Teaching on Alcohol and Tobacco -- J. O. Edgar Digest pp. 89-93 120, 125, 180
5. Committee on the Scriptural Doctrine of the State -- D. M. Carson Digest p. 40 125
6. Committee to Study the Testimonies of the American, Scottish and Irish Churches -- R. B. Tweed 126
7. Committee on Government Subsidies to Religious Organizations -- D. M. Carson 126
8. Committee to Consider Paper One of the 1968 Synod R. B. Tweed 126, 176
9. Committee to Implement Recommendation #1 of the Long Range Planning Committee -- E. C. Copeland 16, 126
10. Committee to Consider Recommendation 7 of the Covenanter Conference -- J. P. Wilson 126
11. Committee to Consider Recommendations 9 and 10 of the Covenanter Conference -- F. S. Buck Digest pp. 75-85 127, 184
12. Committee to Consider Recommendation 11 of the Covenanter Conference -- J. D. Carson Digest pp. 63, 64 127, 193
13. To Revise Credo on Civil Rights -- T. R. Hutcheson 127
14. To Prepare Study Guide on Covenant of 1871 S. E. Boyle 127
15. Committee to Consider Paper Six of the 1968 Synod 128, 129

Union of Reformed Presbyterian and Associate Presbyterian Churches 1, 205

W

Witness Committee, Report of 40
Women's Association, Report of 30
Women's Synodical Missionary Society
Directory of 230
Statistics of 251

558739

THEOLOGY LIBRARY
CLAREMONT, CALIF

Printed By
Patterson Press
Winchester, Kansas 66097

BX
8991
A25
1969

THEOLOGY LIBRARY
SCHOOL OF THEOLOGY
AT CLAREMONT
CLAREMONT, CA
91711

558739

02/99

DEMCO